

MAN'S  
UNCONSCIOUS  
CONFLICT

VILFRID LAY



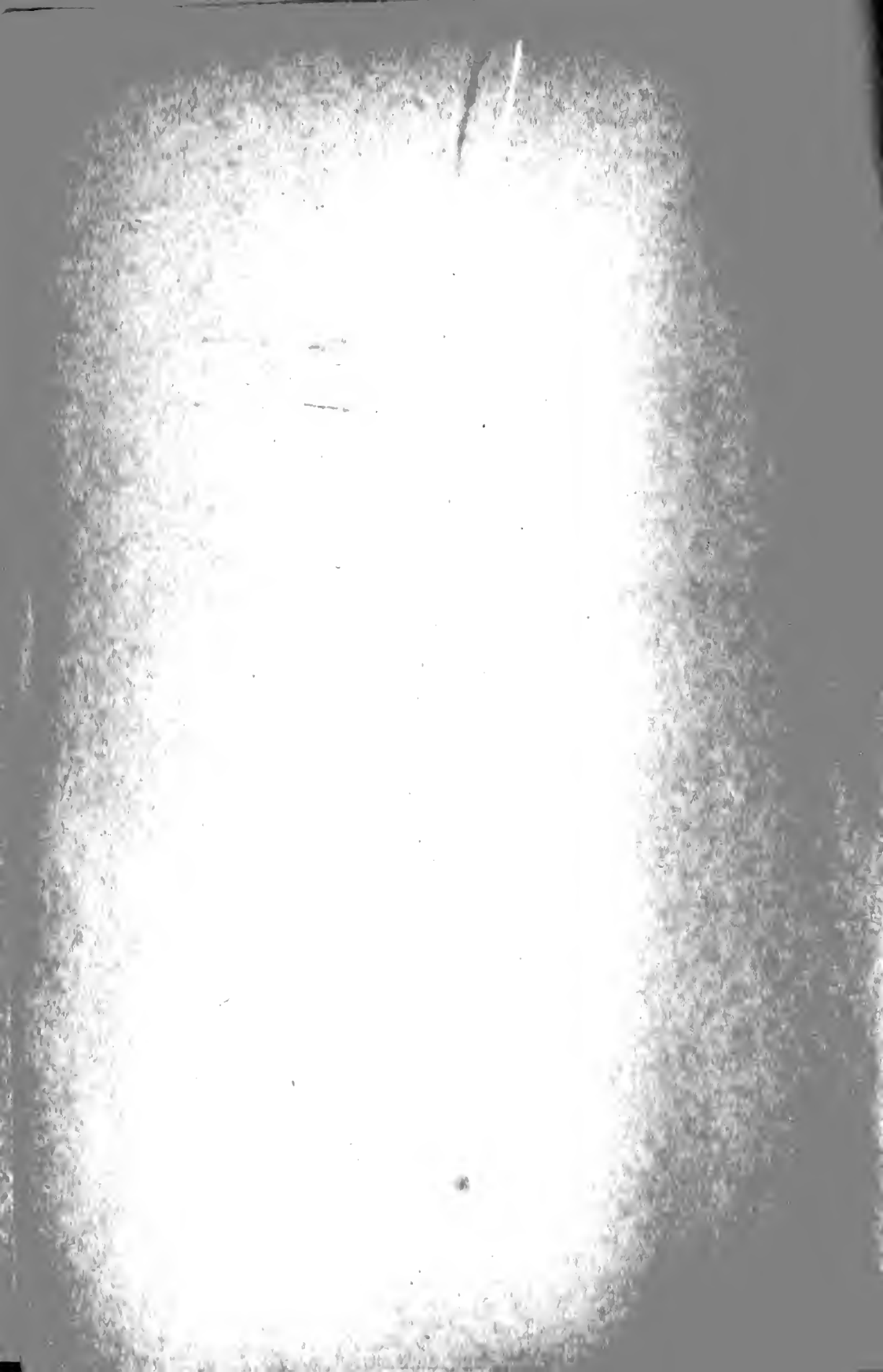
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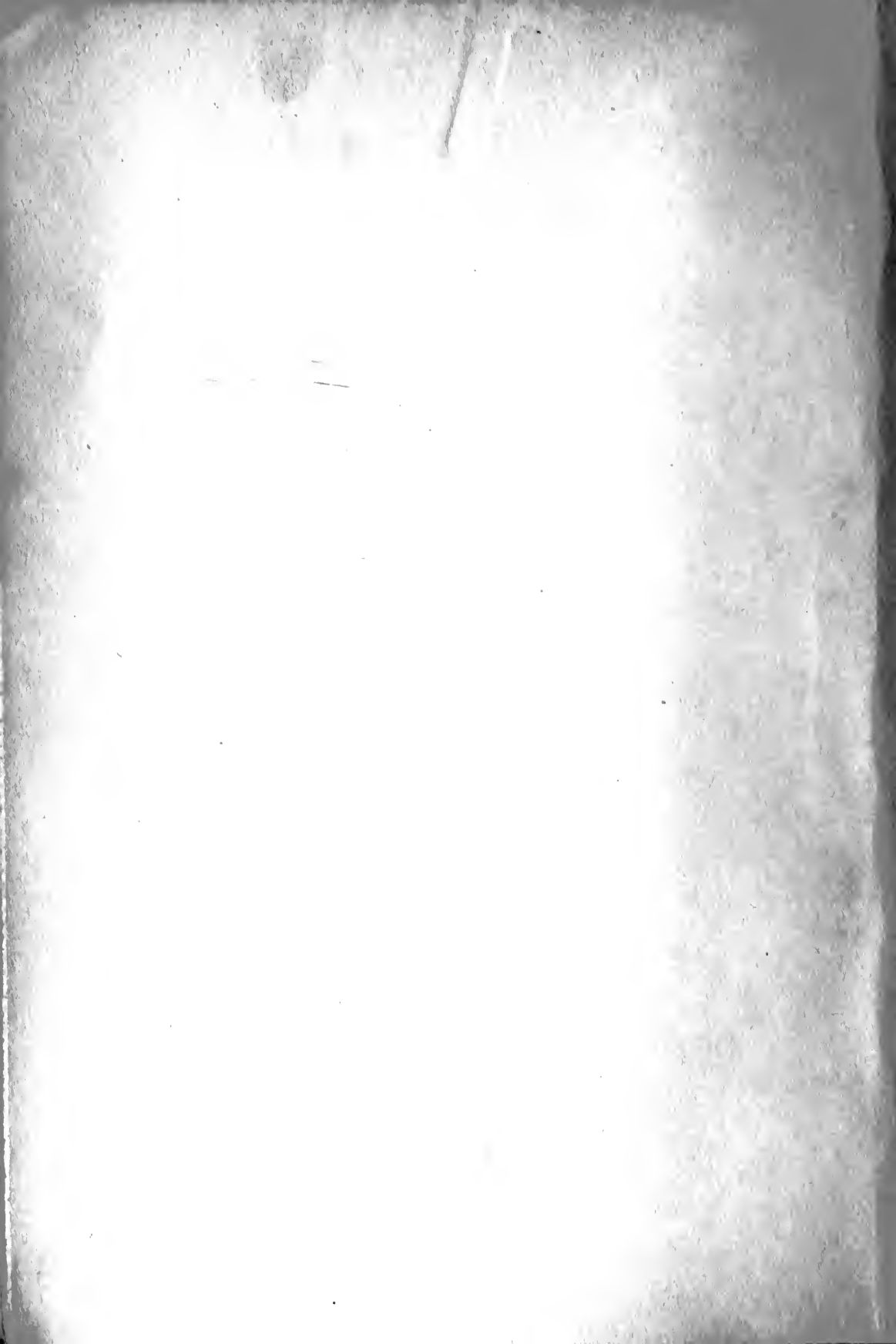
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MAN'S UNCONSCIOUS CONFLICT



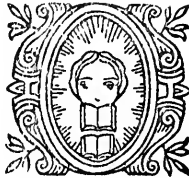
# MAN'S UNCONSCIOUS CONFLICT

*A Popular Exposition of Psychoanalysis*

BY

WILFRID LAY, PH.D.

For there is nothing hid which shall not be manifested.  
—Mark iv:22



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MAN'S UNCONSCIOUS CONFLICT





# MAN'S UNCONSCIOUS CONFLICT

## CHAPTER I

### INTRODUCTION

IN the Greek mythology the Titans are the children of Earth and Heaven and, because they warred with the gods, were cast into the gulf of Tartarus, where they lie prostrate, but occasionally, becoming restive, shake their bonds and in so doing cause the earth to tremble. In each one of us there lives a Titan. As the Titans represented the crude forces of nature that were later brought into subjection by the gods who introduced a reign of order, so the Titan that is in each one of us represents the primal impulses of animal life which have through the ages been brought into some semblance of order by the force of society. But just as the Titans in the old mythology made themselves felt in disturbances of the equilibrium of the world, so sometimes do the Titans \* residing in us all break

\* Freud, in his *Interpretation of Dreams*, p. 435, says: "These ever-moving and so to speak immortal wishes of our Unconscious,

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loose and do much damage in our daily life. And as the Titans were chained in the deep pit, and could never show their faces to the light of day, so these primordial vital forces are generally controlled by the restraints of organised society, and are as little in evidence to most people as if they too were chained at the bottom of a pit. Their writhings, however, are not without effect on our daily thoughts and on our bodily functions, as will be seen in the chapters that follow. That part of our mental life of which as a general rule we know nothing, but which exerts a great influence upon our actions, is known to the newer psychology as the Unconscious, and in this book I frequently refer to it as the unknown Titan. It is well to be informed of this archaic being which constitutes so great a part of our ego, for if rightly understood it will enable us to develop all the power that we have, up to the limit of our possibility, while, on the other hand, an ignorance of its very existence and of its effect on human conduct has been the cause of much misunderstanding and sorrow. It is the hope of the present writer that some, at least, of the unhappiness of this life we lead may be seen

which reminds us of the Titans of the myth, on whom since the earliest times has pressed heavily the weight of the mountains which were hurled upon them by the victorious gods and which even now tremble at the occasional quivering of their limbs."

to be as unnecessary as it really is, when a deeper insight is gained into the real causes of much that we now misunderstand.

The title-page of Bulfinch's *Age of Fable* is embellished with the following stanza of Barry Cornwall:

*O ye delicious fables! where the wave  
And woods were peopled, and the air, with  
things  
So lovely! why, ah! why has science grave  
Scattered afar your sweet imaginings?*

It is a feature of the new science of psychoanalysis, touched upon in the following pages from time to time, that it has given a fresh interest and value to these sweet imaginings of mythology, and instead of banishing them afar, has brought them to our very doors—nay, into our very hearts—in a new and original way. Science, while perhaps not yet entitled to be called gay, is not, in the results of psychoanalytic research, any longer to be truly called grave, for it has through its workers, Freud and others, opened up a prospect which is full of promise for the removal of much that has been grotesque, not to say gruesome, in our social life.

The foundations of a new psychology of certain aspects of a limited number of mental aber-

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rations were laid down in Vienna about 1890 by a physician specialising in nervous diseases, Dr. Sigmund Freud. He disclaims having made a complete system, either of philosophy or of psychology, but the principles which he stated have found so wide an application that the Freudian psychology, the details of which have been and are being worked out by numerous psychologists and physicians both in Europe and in this country, seems likely not only to become a complete philosophy of life, but, in its practical results, to be more valuable than all previous philosophies, idealised as they have been out of one man's thoughts or elaborated from the conversations of many men. For its application is primarily personal and individual, however general its laws may be, and its aim in the hands of its founder has been the consistent one of alleviating human suffering, both mental and physical; and we all know how very real mental suffering may sometimes be.

It seems unique, and yet, in view of the pragmatic trend of philosophy during the last decades, quite in accordance with the spirit of modern civilisation, that a philosophy, including a psychology,—sciences which, in the past, have been associated with anything but practical ends,—should be devoted principally to the alleviation of human physical ills. The age that has seen

the telephone, and wireless telegraphy, and aëronautics developed to a practical point of usefulness has now turned its attention toward making what always before seemed in the clouds appear to be amenable to human control and for human practical purposes or curing physical ills. Thus has Freud become the first aëronaut in the empyrean of the human mind, and has reconnoitred and brought back to us exact information concerning matters of which otherwise we should have known nothing.

It seems marvellous that we can at last fly in the air, and that we have used our airships for destruction in warfare. It also seems quite as marvellous that we have learned how to enlist the curative power of nature by an appeal to the emotions through the intellect. For an increasingly large number of human ills we now go to specialists and physicians who never write a prescription for any drug for us, never give us a diet list or prescribe exercise or rest. We tell them our bodily ills and they talk to us. There is no manipulation, there are no hypnotic passes, but there is the most patient and detailed study of our mental attitudes toward our ills, there is the most painstaking inquiry into everything we have ever thought about them. This mental specialist takes a sort of spiritual inventory of our beliefs, suppositions, misbeliefs, supersti-

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tions and queer ideas about our own mental and bodily physiology. We all have strange misconceptions about nutrition, growth, reproduction! This new variety of specialist listens for days at a time and finally tells us some few truths which act dynamically on our mental powers, and we begin to *see* things about life which we never dreamed of before or did not know we dreamed of. We begin to put in order the disordered thoughts which we have been thinking for years, from our earliest infancy indeed, and to associate these thoughts as they should be associated in order to make us as much use to society as we could possibly be. Then the health we may have lost, whatever disorders of a physical nature we may have had, caused by the disorderliness of our mental operations, commences to come back to us.

In comparing Freud to a psychical aviator, I might liken the medium in which he has navigated so surprisingly to the world of dreams. Perhaps nothing, to the so-called practical person, looks so impractical as this very world of dreams, but nothing would a few years ago have been thought more ridiculously impossible than that we should be able to fly twenty miles in less than thirty minutes to take lunch with a friend in a neighbouring city. Remarkable advances have been made recently in the use in large manufactures of



quantities of by-products which were formerly thrown into the streams that furnished the power for the machinery. We can say that advances quite as remarkable have been made in the use found for what once were regarded as by-products of the mind. Certainly the dream was regarded, particularly in the earlier days of science, as no better than a by-product of the mind. Just as the factory had to make a salable material out of its waste matter, in order to make up for the money formerly paid for carting away what had accumulated in the river, so the modern psychologist has, as it were, been forced to make something serviceable out of the dream. And he has done so in an extraordinary manner, the full narrative of which will some day be the most striking chapter in the history of science.

The name given by Freud himself to the science is psychoanalysis, spelled also psychanalysis, or the analysis of the psyche. The psyche is not merely the mind regarded as a product, a stationary or crystallised object which can be cut and dried and labelled. The mind and soul and character and body as a connected, organic whole, and its functions (or what it does and how it changes), are the subject of psychoanalysis more than how its results or finite outward manifestations can be classified. Psychoanalysis naturally suggests psychosynthesis as a more construc-

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tive procedure, and that is, indeed, the ultimate aim of psychoanalysis; not merely to take apart but to put together again, following a plan which is along the lines of the greatest usefulness to society.

I should have been more exact, however, in the simile drawn above if I had said that the atmosphere in which the latest psychological aviators have sailed so successfully is the Unconscious. For that part of the mind which before the science of psychoanalysis we knew almost nothing about, and which is unknowable except by means of this new instrument of precision, psychoanalysis, has been termed the Unconscious.

The Unconscious is not to be regarded as the unknowing part of the mind but only as the unknown part. From one point of view there is no such thing as the unknowing part of the mind, because the mind is essentially that part of the personality that is knowing; knowing with greater or less intensity, and knowing now one and now another object, but always knowing something, from the first day of life until the last. But the Unconscious may be described as the generally unknown realms of the ego, into the seemingly bottomless abyss of which the sensations and perceptions of the individual are constantly sinking, and from which, no matter how hard we try,

we cannot, without the help which analytic psychology offers us, recover anything except a very limited amount of visual, verbal or other memories.

In this book an attempt is made to show the Unconscious operating in every act of our lives, not merely in the actions ordinarily known as unconscious or automatic, but in that part of our activity to which we attribute the most vivid consciousness. For in a certain sense we are most helped or hindered by the unconscious part of ourselves when we think we are most keenly alive. Our Unconscious pervades our conduct in the most minute details, just as the air we breathe is forced by our blood through our tissues, and it might almost be said that it is as important, and as great in extent, when compared with the conscious present, as the air, so small a part of which we breathe, is great in extent in proportion to the minute particles of it that we take into our lungs.

In the spacious atmosphere of the Unconscious our dreams, both those of our sleep and those of our waking state, are but one form out of the multitude of varieties of the manifestations of the Unconscious. The present scope of psychoanalysis has extended far beyond the purely therapeutic one originally outlined by the founder. The psychoanalytic interpretation of human con-

duct has been shown by many recent writers to be applicable to mythology, to sociology and to education, to mention only three out of the numerous spheres of human thought in which it illuminates what has before been dark.

Much indignation has been expressed by some of Freud's critics because he has treated sexual matters in such an outspoken way. He has discussed all matters that are generally considered sexual in a manner that these critics consider needlessly full and explicit, but he has done more, in that he has included a number of subjects as sexual which the ordinary person did not know were sexual; in order words, he is blamed for finding sexual reasons for a large proportion of human acts, a procedure which arouses the antagonism of many persons whose actions are of such a nature as to be very intimately touched by any reference to things purely sexual. But the fact remains, after all the emotions are removed from the discussion, that if certain kinds of behaviour *have* sexual causes, and we do not know it, we are being helped and not hindered by having the real nature of that behaviour pointed out to us. For example, if it has been repeatedly shown by analyses of many persons that a young unmarried woman's dream of a burglar entering her room is in most cases based on a crassly sexual desire of her Unconscious, it

will certainly profit the young lady to be told not only that it represents a craving on the part of her Unconscious for the very thing that the dream pictures, and that the number of persons who know this fact is increasing every day, but also that it is not an uncommon dream of virgins and that it is absolutely no derogation to her character. But this is what Freud has done. He has told the ignorant and the innocent alike, with scientific impartiality, that they are ignorant of what goes on in their Unconscious and why they are ignorant and the results of their ignorance. It is of course not pleasant to learn of any defect in our knowledge, particularly that part of our knowledge which concerns the most personal relations of our ego, and Freud and his followers have been reviled for their truth, even by those who are supposed to be in possession of the calmness and coolness coming from scientific work, with a vehemence which is born only of a strong need for defence. But the Freudians have shown that if we feel strongly that a certain tenet needs vigorous defence we are admitting to ourselves that it is weak and cannot defend itself. Few persons think it necessary to defend what is accepted by many. No one would think of advocating the continuance of breathing, for instance. But if a seer of truths finds his fellows universally indulging in a habit which

is both foolish and dangerous, foolish because conditioned by ignorance and dangerous because sapping the vital forces of almost all individuals, more insidious and more unknown than infantile paralysis, but infinitely more widespread, he will be opposed by the united strength of those who hear him, gradually tolerated by those who will listen to him and followed by those who understand him.

In order not to offend persons who would close their ears if the sexual were mentioned in too plain terms, I have chosen to avoid as far as possible emphasising the "medical" or "anatomical" features of the topics treated, leaving the reader to infer that when among other expressions I may have occasion to mention "hunger" I may be referring to the physical sexual craving, and to make analogous inferences in other spheres. I have also used the word craving throughout in place of the Freudian word *libido*, which has for the American ear a connotation somewhat different from the European.

Readers desiring to follow the subject of the Unconscious still farther are referred to the following books in English:

Adler: *The Neurotic Constitution.*

Brill: *Psychoanalysis.*

- Bjerre: *History and Practice of Psychoanalysis.*  
 Coriat: *Abnormal Psychology.*  
     *The Meaning of Dreams.*  
 Ferenczi: *Contributions to Psychoanalysis.*  
 Freud: *The Interpretation of Dreams.*  
     (Containing an extensive bibliography)  
     *The Psychopathology of Everyday Life.*  
     *Leonardo da Vinci.*  
     *Wit and Its Relation to the Uncon-*  
     *scious.*  
     *Delusion and Dream.*  
 Frink: *Morbid Fears and Obsessions.*  
 Healy: *Mental Conflicts and Misconduct.*  
 Hitschmann: *Freud's Theories of the Neuroses.*  
 Holt: *The Freudian Wish.*  
 Jones: *Papers on Psychoanalysis.*  
 Jung: *Psychology of the Unconscious.*  
     *Analytical Psychology.*  
 Pfister: *The Psychoanalytic Method.*  
 Prince: *The Unconscious.*  
 White: *Mechanisms of Character Formation.*

One periodical in this country deals exclusively with psychoanalytic subjects: *The Psychoanalytic Review*, a quarterly edited by Smith Ely Jelliffe, M.D., and William A. White, M.D.



## CHAPTER II

### THE UNKNOWN ELEMENT IN ACTION

A CLASSICAL illustration of the power of the hypnotiser over his subject is the following: The hypnotiser tells the hypnotised person that when he awakes he will take a chair from the floor and put it on the table. He also tells him at another time that when he is awake, and at a certain hour, he will wipe his face with his handkerchief. What is most interesting to us here is, however, the answers that he gives to questions about why he did these things. He always has a plausible reason. He says that he found the chair in the way and wished to put it out of the way. Also he says that he found that his face was perspiring and that was why he wiped it with his handkerchief. The hypnotiser and the spectators in this little comedy are in the position of the gods, for they know the real cause of these actions and the deluded subject does not. He really thinks that the causes were as he stated, but we know whence came the idea which he carried out. In the world of everyday life we are all of us in much the same situation as the hypnotised sub-

ject. It will be seen later that the hypnotiser in our everyday life is a part of our own selves, a very important and a very extensive part of our personalities. In a sense we are all hypnotising ourselves all the time. A section of our ego is the subject, a very small section indeed, and all the rest of our personality is the hypnotiser. In short, we are unaware of the real causes of why we act as we do in a great proportion of our daily life. We are directed to do this and that by the resultant states of mind which have accumulated in the all-retentive storehouses of our subliminal memory and which we may truthfully say we have forgotten, though they are in our memory. They have been subject to retention, but are impossible of recall. The hypnotic state, in the illustration cited above, is a sort of rapid process of forgetting. The idea of putting the chair on the table was in the mind of the subject all the time, so we may say that he remembered it. But it had passed out of his consciousness, and so we may say that he had forgotten it. Now, the case is about the same with all of us, except that instead of our rapidly forgetting some recent thing, we have gradually forgotten, in the same sense of having stored it away where it could not be called up at will, almost everything that we ever experienced. Thus we see that there is a discrepancy between our present

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thoughts and our present actions, which makes our actions so often seem, even to ourselves, so very inconsistent.

Too much emphasis cannot be placed on the fact that the *real causes* of what we do in our acts from hour to hour *are hidden from us* and that the majority of assigned reasons are mere pretexts, the real motives being in the Unconscious, and therefore absolutely inaccessible to us. It is only after a thorough analysis at the hands of a trained analyst that anyone can gain an insight into the mechanisms that motivate not only our extraordinary but our ordinary acts. Our preferences for or avoidance of specific foods, occupations, pastimes and persons are as a rule never analysed by any except the specialist in psychoanalysis. Our motives remain in the Unconscious because they are asocial,—that is, destructive of the organisation of society,—and continue to be hidden from us before, during and after the performance of the act. “Forgive them, for they know not what they do” is quite as applicable to the everyday acts of everyday people as to the acts of those who crucified Christ.

Jones, in his treatment of the subject of rationalisation, which is the name he applies to the tendency of all of us to assign a conscious reason to the acts which are motivated by the wishes of the Unconscious, instances the choice of a

## UNKNOWN ELEMENT IN ACTION 17

religious or political creed as a case where the real and the apparent motives are quite likely to be different. In the chapter on the unconscious factor in everyday life will be found examples of actions which seem unaccountable, and indeed are unaccountable except on the grounds of their having been motivated by the unconscious wish.

## CHAPTER III

### THE ŒDIPUS MYTH

IF we think about what we have done we are rarely satisfied with it. We are much more likely to be satisfied with or to approve what we are going to do. There is so frequently an indefinable dissatisfaction with what we have accomplished, a dissatisfaction which comes from a sense of not being able to know why we did all or at any rate a part of what we did. Why did we leave unmentioned, in a conversation with a friend, exactly the facts that we consciously most wished to mention? Why did we forget this person's name, or that person's existence? Why in general is our action so incomplete, compared with what we could have wished? What factor is it in our lives that has exercised control over us at a critical time, at a time when we had to act rapidly and almost without thinking? If we ourselves had known and had been able to get control over this part of ourselves which was the determining factor in our action now under review, we should now be so much better satisfied with our actions. To all thinking persons it is evident that only a

part of our actions from hour to hour are absolutely within our control. For instance, what we say. In a heated argument we all say things we do not feel altogether like backing up when we have cooled off a bit.

In times of great excitement, in keenly vivid living, we all recognise that we are impelled by a power over which we do not have complete control. We are borne along by a force which we do not possess at the other times when we are not acting or thinking so keenly. In times of great stimulation we get an intense pleasure from the employment of large amounts of our strength, mental or physical, amounts of power that sometimes surprise us, for we did not know we had it, and which give us the feeling that we are drawing upon a source of power that at other times does not belong to us. There is even a doubt in our minds sometimes that the power we exercise in these exalted times is in reality not our own power, but belongs to some other than us. We do not know how we did it. It seemed that for a short time, at least, we had supernatural powers. Indeed, many have attributed, with characteristic human lack of logic, this particular access of power to deity or to divine aid, as if implying that our ordinary everyday powers were not the manifestation of divine activity.

At such times, then, which occur now and then during a life, we realise that we are ourselves raised to the *n*th power. The strength we put forth is primordial, primal, archaic. We are in perfect alignment with ourselves, every fibre of our physical being and every thought of our mental being seem to be in perfect order and functioning in completely organised coördination. We call upon the God of Isaac and the God of Jacob, and they are with us and we have the strength of our fathers and of our ancestors to the *n*th generation. We all, too, know the other extreme, when we are doing our worst, when everything goes wrong, and the right hand is the enemy of the left, and we are at variance with ourselves, the struggle is within and not without. But I will not amplify here.

Modern mental science has made the discovery, dimly foreshadowed though it may have been for centuries, that the combined mental and physical organism is in a large degree under the control of the Unconscious; my conscious acts are controlled by my unconscious life, your waking behaviour by the unknown Titan slumbering within you, every man's visible activities by the archaic past which in him still lives in the present.

And it is predominantly archaic or primordial in strength and in trend, and in its universality. No one, no matter how refined, cultured, civilised,



escapes it. All children are admittedly primitive in their nature. Their primitive nature is recognised in the newer systems of education which provide a curriculum running parallel with the supposed outgrowing of the primitive traits. It is given first the occupations and the amusements of the earliest prehistoric man, and the steps of advancing civilisation are followed in these systems as if the child rehearsed in his own life the life of the race, and the savage was finally given up and replaced by the civilised man in him. Let me state here the latest findings of the newer psychology in this connection. The savage in the child, the archaic in man, still lives in him, but in that part of him which is called the Unconscious. It has not been replaced or supplanted, but has been overlaid or veneered with a partial civilisation in some persons, and in a few has been secured for the service of society through a process of self-control, and has been almost transformed by a process of sublimation. In the majority of people, however, this veneer is only skin deep, and in all the actions of the less thoughtful and more instinctive, more impulsive men and women the archaic Unconscious may still be seen driving them to their general behaviour and influencing them in their specific actions, according as their acts are more or less under the governance of the usages of conven-

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tional society or are, as so many of our actions still are, a matter of our own private personal life and do not appear in public, are not supervised or censored, so to speak, by public opinion. In these private realms we do as we like, which is as the archaic Titan within us likes, provided only that we do not appear to do anything detrimental to, or that seems detrimental to, our neighbours. It is there, in this private personal nature of ours, that we have most recourse to the manners and customs of our remote ancestors. In public, in the most cultured communities, our behaviour is such as to be of the greatest general service and widest validity for the home, the state and the nation. In our private lives, which a flattering self-complacency is pleased to call our individualities, we show those peculiarities, supposed to distinguish us from our neighbours, but which really do not, because they are the most determined by the archaisms of the Unconscious. There is a curious contradiction here. By all that is holy we respect individuality as if in individuality or in being different \* from our neighbour we possessed the only means of preserving ourselves intact as individuals. The greatest difference, which by a certain form of reasoning assures the greatest individuality, is to be gained

\* The most appropriate place to be absolutely different from other people is the insane asylum.

by doing that which is farthest removed from the conventional behaviour of society. This we cannot do in the sight of society. So we indulge our greatest eccentricity in private, having our peculiar habits of the most intimate personal nature, our pet superstitions which we keep to ourselves, our little formulæ of eating, drinking, washing, dressing, writing, reading, working, playing. These we regard as the essential parts of our personality, essential because they differentiate us, as we think, from our fellows. But they do not separate us from the rest of humanity in that sense, for it is just here, in those regions of our personality in which we think that we are most free to indulge our own idiosyncrasies, and be ourselves and not anyone else, that we draw upon the universal humanity within us, the part that is common to us all, the part in which we differ from our neighbours less than in any other part. When apart, as it were, from society, and when freed for the time from the restraints imposed by our social relations, we are most under the control of that portion of our nature which has not yet been directed or mastered by society for the advancement of social organisation. When we escape temporarily from the supervision of our social position, if our position in the social fabric may be said to supervise us, we tend to return to the condition that we were

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in before social relations had begun to form restrictions on our behaviour.

That is but saying that when the human finds himself in certain situations, he ceases to be a man and becomes a beast. Any panic demonstrates this. It also shows the infinite gradations of this civilisation as appearing in different persons. In a panic of almost any kind there will be those who keep their heads, whether because they have been experienced in this particular kind of emergency, such as firemen at a fire, or because they have in their relations with their fellow-men absorbed more humanity, more civilisation, which is the ability to be a citizen or to do work in coöperation with other people. Those in a panic who do not keep their heads but act instinctively, who rush madly for exits, and trample over others weaker than they, or who jump into life-boats, crowding out women and children, are for the time at least dominated by their Unconscious. That in great excitement we are unconscious of what, or of a good part of what, we do needs no proof. The unreliability of so much testimony of witnesses, even when under oath, especially when they are testifying about something done under great excitement, shows not only do we not fully know, at those times, what we do, but also that we do not know what we see. Losing one's head, losing one's control is like a vessel losing

its rudder or its helmsman, and drifting along just as the powers of nature draw it and quite irrespective of human direction or human aims, human ideas. Now, these powers of nature in the human individual are the powers of the Unconscious, that ninety-nine per cent. of our psyche over which the most of us have secured no control, and it is they who, when they are undirected, do so much damage to our entire personality, both the unconscious part of it and the conscious part.

From these considerations the primordial, the archaic character of the Unconscious clearly emerges. The facts I have stated in the briefest possible form because they are so well known. But the application of them made by the newer psychology is the least evident to most persons and will require the most detailed treatment.

We may state, as a preliminary, that every act of every man, woman and child is either social or asocial, that whatever we do we are either revealing through some trivial act the primordial power that resides within us, or we are doing something positively constructive or destructive of the community in which we live; that is, none of our acts is without its effect, on ourselves and on our neighbours. If we are merely revealing or giving evidence of, or manifesting to those who have the eyes to see, the fundamental powers that

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are ours (if we but learn to control them), we are doing a constructive work just in so far as the powers are perceived by other persons. We are, in that respect, dependent for our results upon the persons who know more than we do. Some see the enormous power of the human individual and they are stimulated by the sight, but it is only because they have been taught to see its manifestations in all the behaviour of their fellows. Now, the social acts are the acts that are determined by the directed thinking, and the asocial acts are those determined or caused or controlled by the undirected thinking, which is the Unconscious.

But the social acts are a matter of evolution. What has been social for the last century was not social for the century before that, or as in the study of things human we are dealing with vast periods of time, we may have to say that what was of service to society a thousand years ago is not serviceable to society today. What was constructive a thousand years ago is constructive no longer but destructive of the social organism. For example, marriage did not exist in those archaic times. Sexual promiscuity was the rule. It could not have even been known what were the exact relations of persons within a tribe to one another. Fathers mating with their own daughters, mothers with their own sons, brothers

with sisters, were as inevitable as the analogous relations among barnyard fowls. But some mysterious force is always at work among even the lowest type of tribal development, which tells the uncivilised that the mating of too close blood relations is disadvantageous from a purely physical point of view, and a taboo arises, none of them knows how or why, during the course of the centuries, as they progress in the arts and learn to go abroad and meet and observe their neighbouring tribes; and the too close relationship in mating is called by a name that is invented to express the conclusion thus reached by the tribe, that the promiscuity of sexual relations as affecting certain blood relatives is undesirable, unsuitable, damaged, spotted. Now the word in one ancient language for this idea of polluted is INCESTUS. It was properly applied to a great many situations in human life that might be described by the words "unclean, defiled, sinful, criminal." In the evolution of marriage, however, it has been restricted in its meaning, and specialised so that it now stands for a definite relation between relatives that the law, political or spiritual, considers too close. The father-daughter and mother-son mating and the brother-sister mating seem to have been the ones earliest taken exception to, and the other degrees of nearness of blood relationship come in for restrictions in different

countries at different times, and even at the same time, as is evident from the convention obtaining so long in the British Isles that prevented a man from legally marrying his deceased wife's sister.

Now, the mating of father and daughter or the mating of mother and son has for a couple of thousand years at least been a matter for so great horror that an early Greek myth deals with the terrible fate that came to the man who even without knowing it married his mother. I refer to the story of Œdipus. For the purpose of refreshing the reader's memory and for presenting the myth in only its essential form, which will exclude irrelevant details, I will reproduce it here, as follows:

“ After passing through the hands of the dramatists the story assumed the following form:

“ Laius, son of Labdacus, King of Thebes, was warned by Apollo's oracle at Delphi that he was to die at the hands of his son. In spite of this warning Laius became by his wife Jocasta the father of a boy. When the child was born he fastened its ankles with a pin (whence the name 'swell foot') and gave it to a faithful herdsman to expose on Mount Cithæron. Ignorant of the oracle, the man in pity gave the child to the shepherd of Polybus, King of Corinth, and that ruler,



who was childless, reared him as his own son. The young man, Œdipus, never doubted his Corinthian origin till the taunt of a drunken companion roused his suspicions, and, unable to obtain satisfaction from his supposed parents, he sought the oracle at Delphi, which did not answer his question, but warned him that he was doomed to slay his father and wed his mother. Horrified, Œdipus fled from Corinth, and shortly after, at a narrow place in the road, met Laius with his servants. They endeavoured to force him from the road, and in the quarrel he slew them all, as he supposed. Pursuing his journey, he found Thebes harassed by the Sphinx, who propounded a riddle to every passer-by and devoured all who failed to solve it. Creon, the brother of Jocasta, who had become king on the death of Laius, had offered the hand of his sister and the kingdom to him who, by solving the riddle, should free the city from the monster. Œdipus answered the riddle and thus slew the Sphinx. He then married Jocasta, his mother, and became king of Thebes. At first he prospered greatly and four children were born to him, two sons, Eteocles and Polynices, and two daughters, Antigone and Ismene. At length a terrible pestilence visited Thebes, and the oracle declared that the murderer of Laius must be expelled from the country. Œdipus began the search, and

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by degrees the truth became known. Jocasta hanged herself and Œdipus put out his eyes.”—*International Encyclopedia.*

The pity and terror which Aristotle says purge our souls as we see on the stage the representation of the myth, is caused, according to Freud, by the fact that in our Unconscious we feel that except for fate we might have suffered the same miseries as Œdipus, because every man has in his Unconscious a craving that has not been modernised, a craving that does not make even so fine a distinction between women, as that, for instance, between his mother and a woman his own age or younger.

The Œdipus myth has been used in psychoanalysis as a measure by which to test the relative development of the individual psyche. By means of the interpretation of a given person's dreams it is possible to tell how far his Unconscious has progressed along the line of evolution from the place where it desires the possession of the mother above all else in the world. It is shown by this method that the psyche of a great many persons afflicted with certain sorts of nervous disorders has been subject to a fixation (as it is called) upon the mother. This applies, in strict literalness, of course only to men. But the corresponding unconscious mental state occurring

in women is quite as common if not commoner, and is sometimes known by the name of the Electra complex. A complex, as will be seen later, is a group of unconscious ideas, or rather a group of ideas in the Unconscious, which, having been subjected to repression, continues to have an independent existence and growth. The Electra complex is for women quite analogous to the Œdipus complex in men, so much so, in fact, that the name Œdipus complex is indifferently used for both, the relations to be changed being understood. Thus, as the primary affection on the part of the boy is for his mother and his earliest wish is to supplant the father in the affection of his mother, so the primary affection of the little girl is for her father and she wishes above all things to supplant her mother in the regard of her father. These natural expressions of preference on the part of little boys and girls are quite familiar to all observant persons. The natural fondness for the parent of the other sex is even encouraged by some fathers and mothers. But we are in the study of the Unconscious not so much concerned with these conscious expressions of preference. The Œdipus myth, when used as a measure of the state of development of the psyche, refers only to the conditions of the Unconscious itself which are only faintly indicated in the conscious life, condi-

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tions which are impossible to test accurately without the instrument of precision supplied us by the dreams of the individual in question. So that when it is said that such and such a person shows an unconscious fixation of the Œdipus type, it does not mean that we have a right to be horrified as we should be at hearing that the child has an incest-wish, as it has been termed, for the parent of the opposite sex, but merely that there exists, in the Unconscious of the individual in question, a condition which corresponds to the archaic social conditions before society had stamped the mating of son and mother or father and daughter as incest. It should here be stated, however, that this Œdipus complex, while, as above remarked, it is only dimly indicated in the conscious life, has, nevertheless, far-reaching effects upon the behaviour and activities of the individual.

The bearing of this fact upon the life of the individual man of today is most important. It is to be taken, however, in connection with another fact, namely, that the Unconscious, being so archaic, and so artless and so infantile, has the childlike characteristic of appearing in the infancy of the individual. Very young children, even infants, show this craving for the attention of the opposite sex. It is a necessity to the very existence of the infant to be extremely fond of

one woman. The forming of a strong attachment for the mother or the person who, in the absence of the mother, performs her duties is paralleled in a great many men by a fondness for the home where, after their own marriage, they get a revival of the services which their mothers used to render them. In the quiet and peace of the home the husband once more returns mentally to the situation where he is the recipient of nourishment and comfort from the same woman who has been the maker of his own body. It is no wonder if there is some rivalry between wife and mother-in-law, or between wife and mother, even though the mother is not physically present. The mother of the man stands in the same relation to the wife that a former wife would. In other words, it is never possible for a man to say to the woman he first wants to marry that he has never loved any other woman. Of course he can say it, but it will not be true. He has loved, and with an ardour that only a purely unrestrained infantile craving can create, a woman that must always be the rival of the wife unless this relation which we are now discussing has been satisfactorily settled either in or out of consciousness. If it is possible for a woman to be happy as the second wife of a man, it must be for the same reason as for a woman to be happy as the first wife of a man—that is,

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so far as it depends on the actions of the man. Because it will now be evident to the reader that there is a certain line of conduct conceivable in a husband that is more appropriate toward a mother than toward a wife, just as there is an appropriate motherly attitude in a mother toward her children which is singularly inappropriate in a wife toward her husband. In other words, no matter what the moralisers in the evening papers say about the wisdom of the wife "mothering" her husband, it is a kind of action that is likely to cause the greatest unhappiness for the reason that if a man wants a wife in the most modern sense and according to the most modern ideals, he wants her not merely as his cook and the mother and nurse of his children, not merely as his housekeeper, not merely as an auxiliary tailor with the special duties of sewing on buttons and mending holes, not merely as the performer of a vast number of duties almost anyone would be unable to recount, but as a spiritual and intellectual comrade of a kind different from the male companions he has in business and in the other relations of life. And no matter how much a man may respect and desire his mother, and all the comforts of home with which she supplied him, it is folly of the most arrant kind for a husband to look to his wife for things that are peculiarly maternal,

unless he wishes to place himself on the same level with his own children. Many men do. There are not a few who call their wives "Mother," or even "Mama." Possibly they think they do it solely to amuse or set an example to their children. We know, on the other hand, that the unconscious cause of this word's being used is that the psyche, just as water falls to its own level, tends to return to the situations of its least activity—that is, to the state just after or even before it was born, and is always pulling all of us, who do not overcome this tendency, in the direction of peace, of home, of mother, of rest, of inactivity, of Nirvana. Anything whatever that suggests or is mentally associated with this tendency is seized upon by the Unconscious with unerring inevitability. This trait and a thousand others proclaim, to those who can understand the language, the attitude of the man not only in his business but in his home, and in his most intimate relations with his family and with himself.

In short, every man has been and is by nature passionately in love with his mother, a love which is a consuming love and which because of its ecstatic quality is to colour for him his apperception of every woman whom he sees subsequently, and in particular the woman whom he chooses for his life mate. As his mother was his first

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mate, he cannot look upon and judge a single other woman save by reference to and in comparison with the woman who has been his ideal from the time he was able to distinguish one person from another. Every look, expression, tone of voice, touch and even odour (unconsciously, to be sure) is perceived by him through the medium of his memories of his mother or her surrogate (the nearest female person to him in his childhood, if by any chance his mother did not happen to be such).

The greatest mystery in the world to some of us is what constitutes the attraction some people have for others. How this man of our acquaintance could ever have fallen in love with the woman he did passes our understanding. Some of us, too, have sometimes wondered how we ever could have been so fascinated by our own spouses, whether we be men or women, as to think that we should never tire of them. The folly of this or that attachment among our acquaintance is so clearly manifest to us, not merely the young lovers in the ardour of youth, whom we naturally expect to be hasty in their judgment, but even those whose passions have cooled off. But when looked at from the point of view that our knowledge of the Unconscious gives us, the causes of the preference are quite transparent. The psychoanalyst is able, through



interpretation of dreams and of other manifestations of the Unconscious, to discover just what is the trouble in the most intimate of human relations and to direct a course of action which will ameliorate or cure these troubles, some of which are attended not merely with mental but many with serious physical ills.

## CHAPTER IV

### THE FORE-CONSCIOUS

No attempt is made by the newer psychology to give an exact definition of the Unconscious. But as in the case of many terms which are hard if not impossible to define, an approximation is made by specifying what these terms do not include. Now, in studying mental operations it is seen that there is a mass of mental material that, while not in consciousness at the time, may at will be summoned to appear before consciousness; in other words, there are facts, memories, mental images which we can recall whenever we desire to do so, and there are other facts, proper names being an excellent example, which, although they may not in every case be recalled when we want them, and even evince a perversity in sometimes not coming when they are called, occur spontaneously as it appears, and at times when we may be thinking of something very remote from any logical connection with them. I say advisedly very remote, for the reason that it will appear later that these ideas which seem to enter of their own accord are quite as closely connected

with the topics which are occupying our attention at the time as the others. The connection is not so much logical as it is psychological.

Another illustration of the type of mental material which may be called up at will is the multiplication table. Others are the telephone numbers or addresses of more or less numerous friends or the brands and prices of several commodities. We have them in mind—that is, in consciousness—whenever we want them and almost without fail, and dismiss them, and call up others. Of course there are times when, on account of our being disconcerted, we may not be able to remember these facts, at exactly the minute we desire to use them. But things like these are in and out of the mind day after day, with quite a reasonable degree of certainty, in much the same way as we can call up any one of a million or so of people on the telephone.

Now, the name applied to those ideas, facts, images and other mental states which we have the power to call up at will, or that part of the mind where they are stored, is the Fore-conscious. It contains those thoughts and ideas which are available for ready reproduction, and which occupy our minds most clearly when we are not actively looking, hearing, tasting, touching, etc. These ideas of the fore-conscious are the only purely mental material, aside from real sensa-

tions and perceptions, available for the most of us when we wish to do any voluntary thinking.

The Unconscious, on the other hand, is that region of the mind where are deposited, and have been deposited since our birth (and some students of the mind think even before), all our experiences, not only those of last summer, for instance, every sight or sound that we perceived and every feeling that we had, but everything that has ever happened to us. Think of all the places our parents took us to before the time of the earliest memory we can rake up out of our earliest childhood! We cannot possibly recall them all, although they occurred at the most impressionable age, before we were five years old. There has been a gradual process of forgetting taking place, which in our present terminology we may describe by saying that these experiences have for a short time been in the fore-conscious, but have one by one dropped out of it. To continue the telephone metaphor, we may say that connection has been cut off from those incidents, which are now comparable to the billions of humans who live their entire lives out of reach of any telephone lines whatever. They could be reached only by putting up poles and wires or by other expensive construction.

For these ideas of the fore-conscious we need no inferential proof. By means of them we

revive into conscious and experience again, in our own personalities, things that have occurred days, weeks, months, years ago. I have said that we can recall them at will, and also that they return spontaneously. Some are aroused in one of these ways, and some in the other. At any rate, that is the general opinion. How accurate this general opinion is may be inferred later when we come to discuss the origin of particular thoughts. But no one will deny that the ideas of the fore-conscious are what has been called immediate experience. In this respect they are as certain facts as are all our sensations and perceptions, of which indeed they have been called the copies.

Kaplan \* says: "We are forced to recognise the Unconscious, 'if we let conscious psychic phenomena pass not merely as an empty succession of experiences, but wish to bring them into intimate relations in the same way that we connect the hourly increasing strokes of the hour on the clock intimately through the knowledge that they are the regular effects of a mechanism built and operating according to certain laws and at most only withdrawn from our perception.' We divide unconscious mental processes into two classes, those that are 'forgotten' on account of their being 'uninteresting,' and those that are

\* *Grundzüge der Psychoanalyse*, p. 81.

'repressed' on account of their 'painful' or even 'shocking' nature. The psychic processes of the first class, containing all as yet unsettled thoughts or those not yet brought to a conclusion, are really 'unconscious,' but they may easily become 'conscious,' they are 'available for consciousness.' Those of the second class are in the highest degree unconscious, they may be called 'unavailable for consciousness.' For this reason Freud divides the unconscious into the 'fore-conscious' and the absolutely 'unconscious.' The concept 'unavailable for consciousness' is evidently a relative one, and denotes only the manner in which anything is experienced; the task of psychoanalysis, however, is to bring to consciousness the processes that are unavailable for consciousness.

"The unconscious is not to be compared with the unreal or non-existent. From the above discussion it is easy to understand this about the 'fore-conscious,' that is, the act of forgetting in the ordinary sense, and about the thoughts not carried to a conclusion. The same is true of the 'unconscious' in the special sense of Freud. There are conditions where the complexes unavailable for consciousness press forward into consciousness, but their belonging to the ego is disguised."

## CHAPTER V

### THE UNCONSCIOUS. (DESCRIPTIVE)

ON the other hand, the thoughts, ideas and wishes of the Unconscious are never directly called up voluntarily. They are neither subject to our volition nor do they make their appearance spontaneously. They are and remain forever inaccessible to ordinary consciousness. Their existence even is a matter of inference. They are described as being that portion of our mental states of which we may *not* have direct or immediate experience, but whose existence we may deduce from other facts. From certain mental diseases, from dreams, from mistakes in reading, speaking and writing, and from actions of the type which is called "symptomatic," we infer the existence of certain unconscious ideas and wishes, which we never directly experience as such, but whose effects upon our behaviour and even our specific acts are clearly demonstrable. Just as the astronomers in the days of low-powered telescopes deduced the existence of the planet Neptune from the motions of the other planets, motions which could be accounted for on no

other basis save the existence of a planet which they could not see, but which later astronomers have seen with telescopes of higher power, so psychoanalysis, relying only on the low-powered instrument of conscious thought, deduces the existence of certain features of the unconscious part of the psyche, features which are well known to it by their effects upon conscious thoughts and acts, but of which consciousness itself can have no direct and immediate experience.

And just as astronomy with its telescopes, and with its spectroscopes, has been able to give us exact information about a goodly proportion of the illimitable universe invisible to the naked eye, information the reliability of which no one doubts, so psychoanalysis, with instruments of precision, albeit purely mental and not material ones, has already, in the brief quarter of a century of its work as a science, given us information of the most stupendous and yet perfectly practical character about a portion of our souls of which we had before been in complete ignorance, a vast illimitable realm which in extent may well be compared to the stellar universe in proportion to the circumscribed confines of our conscious life. And the simile may be carried out in another direction, too. Just as we are impressed with a feeling of awe, as we look into



the depths of the heavens on a moonless, starry night, so do we experience a feeling of awe, and a sensation of being confronted with something of enormousness and immeasurable import when through the study of the newer psychology we face the infinite deeps of the human soul.

### A. *Complete Retentiveness*

In much the same way as on a starry night our vision is filled with the countless numbers of the stars, and we think that, if our sight was keen enough, we should be able to see still others, and that possibly if keen-sighted enough we should see no black sky, nothing but stars, so we are impressed with the fact that the Unconscious is absolutely retentive of every experience that the individual has ever had.

After study of the Unconscious in its various manifestations in everyday life and in dreams, we find that it is an ever retentive storehouse, in which is preserved everything that has entered the mind through all the avenues of sensation, both external and internal, that most of what we experienced has been forgotten, but, though forgotten, is still operative in our minds, ever striving to return to consciousness. We find that there is a restraining force which prevents most of our thoughts and feelings from reëntering

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consciousness in their own true form, but that if sufficiently disguised they may elude that restraining force, the censor,\* and appear in other forms. We discover that the enormous vital power of the psyche, so large a proportion of which is unknown to us, is capable of an extraordinary degree of development which has been called its sublimation,† and that failing to find that sublimation in activities connected with life outside of us, the life craving turns inward toward the physiological processes of nutrition, reproduction, etc., and becomes the cause of the disordered functioning of the bodily mechanism. We are convinced of the fact that the constant vital craving is manifested, too, in every act of our daily lives. These considerations will occupy us in the pages immediately following.

No matter how trivial, every sensation and every perception of the individual psyche is stored in its original shape in the Unconscious. The appearance of everything we ever saw, the sound of everything we ever heard, the feeling of everything we ever touched, all these are registered, some say in the billion or so cells in the brain, like negatives on a photographic film. They almost always remain undeveloped, preserving their unconscious state forever. But they are sometimes developed "as the photographer's

\* See page 71.

† See page 80.

fluid develops the picture sleeping in the collodion film. The oftenest quoted of these cases is Coleridge's:

““In a Roman Catholic town in Germany, a young woman, who could neither read nor write, was seized with a fever, and was said by the priests to be possessed of a devil, because she was heard talking Latin, Greek and Hebrew. Whole sheets of her ravings were written out, and found to consist of sentences intelligible in themselves, but having slight connection with each other. Of her Hebrew sayings only a few could be traced to the Bible, and most seemed to be in the Rabbinical dialect. All trick was out of the question; the woman was a simple creature; there was no doubt as to the fever . . . At last the mystery was unveiled by a physician, who determined to trace back the girl's history, and who, after much trouble, discovered that at the age of nine she had been charitably taken by an old Protestant pastor, a great Hebrew scholar, in whose house she lived till his death. On further inquiry it appeared to have been the old man's custom for years to walk up and down a passage of his house into which the kitchen opened, and to read to himself with a loud voice out of his books. The books were ransacked, and among them were found several of the Greek and Latin Fathers, together with a collection of Rabbinical

writings. In these works so many of the passages taken down at the young woman's bedside were identified that there could be no reasonable doubt as to their source ' ' (James: *Psychology*, I, 681).

Sporadic cases like this show clearly the possibility of utter completeness of retention by the mind of almost every incident, no matter how apparently trivial and unimportant to the person retaining the memory. The fact that needs explanation, supposing that we are all equally retentive, is how it happens that some of our memories are selected for recall while others are by some influence rendered incapable of recall. Freud and his school have contributed an original answer to this question, an answer that will be indicated in the following pages.

What strikes the thoughtful person at the outset of his study of the newer psychology is the recurrence of the phrases "unconscious thoughts," "unconscious wishes" and similar expressions. If he happens to be acquainted with the general position of philosophy up to the advent of the science of psychoanalysis, he will at once inquire how it is possible that there should be unconscious mental states of any sort. The definition of mind generally accepted up to the time of analytic psychology has made mind coextensive with consciousness. So that the term un-

conscious mental process will seem to him a contradiction. But the psychoanalysts have amply demonstrated that unconscious thinking not only takes place, but that it goes on all the time, whether we are awake or asleep.

Freud (*Traumdeutung*, p. 450) says: "It is a striking peculiarity of unconscious processes that they remain indestructible. In the Unconscious there is no ending, there is no past, there is no forgetting. We are most strongly impressed with this when investigating the neuroses, especially hysteria. The insult that occurred thirty years ago, once it has won its way to the unconscious sources of the affects, works the entire thirty years like a new one. As often as its memory is touched it revives and is shown to be possessed of an excitability which at one stroke produces motor disturbance. Exactly here is where psychotherapy comes in. It is its task to produce for the unconscious processes a discharge and a forgetting. Therefore what we are inclined to consider self-explanatory and account for as a primary influence of time upon the mental memory residues, namely the paling of memories and the weakness of affects of impressions no longer fresh, are really secondary transformations which are brought about by laborious effort. It is the fore-conscious which performs this work, and psychotherapy can take no other course than sub-

jecting the Unconscious to the control of the fore-conscious."

### B. *Repression*

The real causes of our behaviour are hidden from us, as is shown by the fact that the things we thought we had forgotten are not completely destroyed. And the reason they seem to be forgotten is that they no longer occur to us. They no longer occur to us because they have been repressed, and carry with them into the Unconscious, as they are repressed, other things which are mentally associated with them. This repression is so nearly perfect that it may be said that most of our experiences have sunk into oblivion. Ordinarily, or as we might say normally, they cannot be awakened when once they have lapsed into the Unconscious. And there is a very good reason for this,—namely, that the power that has done the repressing is still at work continuing the repression, and making it more and more permanent as time goes on.

In order to account for the state of anything, we are obliged to frame a theory of the manner in which that thing came into existence. Our modern attitude toward nature is not as it once was. Modern science is not satisfied with barren labelling and ticketing and dividing into classes according to the presence or absence of a certain

quality. The most modern trend of scientific thought is to make a theory and then make it work, if possible. If it does not, we give it up, and try another. The path of the progress of science is paved with abandoned theories. It is quite possible that many of the present theories will be given up for better ones. The Unconscious is a theory proposed for the explanation of a great many phenomena of mental life, and another is that concerning the prime mover of human action. This prime mover of human action is called by Bergson the *élan vital*, by Jung *horme*, by Freud *libido*. The name which I have used in this book is the Craving, proposed by Putnam as the best English equivalent of the word *libido*. It is the power which many have called love. Each name has its defects, and I have only chosen the one which seemed to me to have the fewest.

These two theories—first, that a large part of our mental life is unconscious (unknown or unknowable), and second, that a creative force, by whatever name it may be called, is constantly impelling all animate life—have been used together in working out the science of psychoanalysis. The prime mover of the human soul, then, is its continual Craving for Life, for Love and for Action. Its craving for Life is easily understood, for without it the individual would seek annihila-

tion with as much eagerness as the ordinary person seeks to continue his life. Our conscious life is generally little troubled by definite thoughts of our processes of maintaining our physical organism. We all want our three or four meals a day and are more or less impossible if we do not get what we want to eat where and when we want it, and in sufficient quantities to make us feel generally satisfied. Few of us that are not troubled with dyspepsia ever give our food another thought after we have eaten it, and that is quite as it should be. Some of us do not know where our stomachs or our hearts or livers are, and in truth it is really no business of ours to be thinking of such things. For all these processes, the finished product of æons of evolution, are the business of that part of the Unconscious which has been called the biochemical level. Of course we all have been acquainted at some time or other with people (some men, but more women) who, to use an old-fashioned expression, "enjoy poor health." These people do, possibly through no fault of their own, get to thinking after a slight illness about what is the cause of it and how their various digestive organs work, and so on. "So on" comprises the fact that such people frame grotesque theories as to the physiological processes that have been temporarily thrown out of gear, theories which the newer psychologists, the medi-



cal school, have called not without a dry humour "phantasies."

If the Unconscious were satisfied to stay at the biochemical level mentioned above we probably should not ever have discovered its existence, and the child's questions about where we are when we are asleep or where our thoughts are when we are not thinking them would either have been unanswered or would continue to be answered in the historically evasive way. But the Unconscious, craving not only to live but to love and to act, has pervaded our every thought and action, and controls us, a mysterious unseen power that has escaped detection until this twentieth century. It has been faintly guessed at even from the time of the earliest Greek philosophers, but now the psychoanalysts have begun to examine it in the laboratory and apply the methods of modern science to it.

Why, then, can we not recall the greater part of our past experiences? Because they are repressed. Why, then, are they repressed? Because of the controlling power of the Unconscious, which permits only a dim glimmer of light to filter through the curtain of the past. It will naturally occur to the reader that all this seems to imply a purpose on the part of the Unconscious. An indefinite desire it is, but not a purpose. We are forced to infer that the Unconscious, called by

us the Titan, *thinks* in its elemental way, and in archaic modes, and is satisfied with broad and primal gratifications. We have seen this in regard to the nutritive functions, as indicated above.

The mode of thought governing this Titan which plays so important a part in the affairs of men may be described somewhat as follows: It gets great satisfaction from a feeling of superiority, of greater strength or power, when comparing itself with other individuals. In fact, it seems always to be comparing itself in point of power with some other fellow-being, mostly human, of its environment. If, then, it succeeds in demonstrating to itself its superiority in any given situation, all well and good. It tries to make this situation permanent. But if, on the other hand, it finds itself in a situation where it is at a disadvantage, it does two things, frequently both at the same time. It ignores as far as possible, and it would amaze the reader to learn how far that is sometimes, all the circumstances surrounding such a demonstration of inferiority, abolishing the situation together with myriads of associations connected with it. It is much as if a sculptor, seeing that his statue was inferior to some other artist's, or even thinking erroneously that it was inferior, should destroy it, together with the studio in which it was modelled and all the materials and modelling tools. The other thing that the Unconscious Ti-

tan does in such a situation is to seek immediate satisfaction for his disappointment in some activity generally much lower in the moral scale. The sculptor demolishes his statue, burns up his studio, and gets beastly drunk himself. As a matter of fact, every drink of alcoholic liquor that is drunk in the world, or has ever been drunk, has been imbibed for exactly that reason. The same remark applies to all the drugs of stimulating or narcotic character, particularly when their use has become a habit. A stimulating drink is taken admittedly for the purpose of driving away dull care, of forgetting unhappiness, of increasing the sense of power. It does increase the sense of power, but it very soon decreases the power itself. In increasing the sense of power, which is purely subjective, it thus makes a direct appeal to the imagination, and solely to the imagination, of the drinker. In making an appeal to the imagination it drives the drinker to the baleful resource of gaining his satisfactions from himself and not from his effective work upon the world of reality outside of himself. This, as will be seen later, is driving the drinker back to his own infancy, when he had no cares and when all his wants were supplied to him from his mother. In this sense all drinking of stimulating liquors is a projecting of oneself back to the days of his first drink at his mother's breast, or its successor or substitute, the

rubber-nippled bottle. The drinker is still, as he was when a baby in years only, fond of his bottle.

Now, the feeling of inferiority, which is the source of the most painful mental states that we experience, is a matter of comparison, of judgment; and the Titan within us judges very roughly. It is pathetic to learn of the low estimate that some very good workmen place upon their productions. But the fact that concerns us here is that the action or performance, whether it was really good or bad, acquires the quality of being too terrible to be borne, and, as it is too terrible to be borne, the mind refuses to think of it and begins actively to abolish it and the memory of it. It is perfectly patent that we do not like places where we have suffered defeats of various kinds, and we naturally return to localities where we have had a good time. In the one place every sight recalls the defeat, and the unpleasant feelings originally aroused by it are revived, and in the other place we are reminded of the pleasures and gratifications we have had there.

In short, what determines the repression, or the banishing of memories and thoughts associated with them, is the sense of intolerability that is awakened. It is quite surprising to learn what things are regarded as intolerable by some persons, not merely those who are mentally abnormal but those who are in every other respect absolutely

wholesome humans. For the drinker the intolerable thing is that he may have to go without that feeling which the drink produces in him. The fact, too, that the intolerable thing to the drinker is the absence of a certain subjective feeling, derived from a process of doing a species of violence to himself, places his act at once in the class of solitary vices, no matter how many of his fellow-infants he may be practising it with. A room full of opium smokers is another instance of this same retirement into the subjective world, apart from their fellows, no matter how gregarious they might look to a casual observer.

The Unconscious, then, represses what seems intolerable to it, the standard of tolerability being very different in different individuals. Moreover, it constantly resorts to any means whatever by which it may gain a feeling of superiority, and in this its methods are bizarre and grotesque, not to say weird. They have a continual tendency to be or to become petty. In a crowded city street it is a custom of the drivers, mostly of business wagons, if they see a man walking across the street in front of them, to whip up their horses and try, not to run over him, but to make him jump out of the way. In so doing they produce an immediate visible effect on a person whom they could not command with words. Another instance of the same satisfaction derived by a sim-

ilar petty act was confessed to me by an educator who had recently bought a Ford car. His difficulties in managing to learn to drive it were more than offset, apparently, and any sense of inferiority was fully compensated for, by the immense joy he derived from seeing men, women and children jump and start back when he sounded his horn! Of course it may be said that he was conscious that he enjoyed the sensation of seeing the people jump at the sound of his horn, but he surely would not have mentioned it with such glee, if he had reflected that he was taking a petty satisfaction from the power with which the possession of the horn furnished him, as a compensation for awkwardness in the management of his new automobile. And this is an educator, a man not only in the full possession of all his faculties, but a cultivated gentleman of power and refinement. Do we wonder that ignorant drivers of horses like to show their power?

Another instance. Did you ever hand anything to a person at that person's request and have him or her accidentally (?) and quite innocently look away at just the minute you were handing it to her or him? A gentle reminder that you are still proffering it produces a sudden start in that person, and an apology, more or less feeble. But reflect on the situation. What does it mean to the Unconscious of the offending per-

son? It means that It, the Titan belonging to that sort of irritating person, or perhaps to whom that person belongs, is taking a satisfaction from the fact that as long as you stand holding the object you are Its servant; and you will notice that very perverse people will prolong such a situation just as far as they can. I purposely take examples of petty actions, because they are generally so unconscious. There are a great number of conscious perversities in people coming from downright meanness of character that I do not need to describe, such as continued refusal to give you a thing you ask for and have a right to, and many other actions. The conversational bore is one who takes his satisfaction, which means exerting a kind of power, which again means creating and maintaining a situation in which he in a certain sense becomes your superior, in using his word-making apparatus simply and solely for the purpose of commanding your attention.

One of the sources from which the infantile Unconscious draws its sense of power, which it needs must draw in order to get the satisfaction derivable from the removal of the sense of inferiority, is from simple negativism. It is pointed out in another place that the mere negation of a proposition is of no psychological value whatever. A mere verbal contradiction is psychologically equivalent only to a complete repetition of the idea

adding a negative sign to it. It really does not change the proposition at all. It accepts the statement *in toto* without variation. The negative is no variation on any theme. Similarly with negativistic acts. If, told to do something, a child does exactly the opposite, it is more than half accepting the suggestion. A more complete rejection of the suggestion would be to do something of an entirely different nature. The most complete rejection of any verbal suggestion is totally ignoring it and talking about something else, illustrated by the boy who was scolded by his teacher, and remarked in a perfectly unruffled tone that he had observed that the teacher's upper jaw did not move while she was speaking. Thus complete diversion is seen to be the only form of psychological negation possible. This is practised by skilful handlers of their fellow-men, who, realising, though perhaps only unconsciously, that a contradiction is only a following of the suggestion of the other person but with a negative sign, so to speak, succeed in pleasantly instilling their own ideas into the minds of others, at the same time persuading them to believe that they are desirable.

All these modes of behaviour on the part of civilised and more or less educated persons show the working of their Unconscious even in their smallest acts. Some of them know, possibly, that they



are examples of bad habits or impoliteness, but they are mostly unable to change, because the unconscious satisfaction that they derive puts them in a good humour with themselves, and the effort to accomplish the contrary produces a strange uneasiness in them which they do not understand because they do not know of the implications which I have outlined above.

Complete retention, therefore, of all experiences, and equally complete repression of all experiences that are not needed for the performance of our everyday duties, are what characterise the Unconscious on the passive side. A blind desire which consciousness is perpetually directing toward higher aims and which the Unconscious is ever tending to drag down to the archaic level is the salient quality of the Titan on the active side. When I spoke above of experiences that are not needed for the performance of our everyday duties, I referred to the essentially perfunctory way in which so many of us get through our daily work. From one point of view it appears that if we could keep in the fore-conscious, within easy call, a goodly number of our fortunate experiences for inspiration and illumination we should be so heartened by them that every act throughout the day would be a triumph of joy. It would seem as if the rule ought to work both ways.- If the Unconscious succeeds in banishing past events and the

emotions connected with them, why should it not invite and entertain the pleasant memories, to cheer us on our way? To a certain extent it does this, to be sure.

Here we come upon the third main point that we have continually to bear in mind as a characteristic of the Unconscious. It has been shown that the repressions consist of repressed ideas, scenes, sounds and what not, and repressed *emotions*. From the time of Achilles sulking in his tent on account of losing Chryseis as his part of the booty, down to the time of Mr. Wiggs of the Cabbage Patch, who went out into the woodhouse and swore at the wood, which mightily relieved his feelings, men and particularly women have either vented their wrath, which has been good for their health if not for that of others, or have swallowed their feelings, a procedure that has never done them any good, but has perhaps spared their friends and relatives. Now, the repression of the emotions is the ultimate cause of the repression—that is, the forgetting—of the ideas. The venting of the wrath symbolises the getting rid of almost any kind of deleterious material from the system. The happiest individuals on the whole are those who can work off all their uneasinesses, not to say their diseases, by appropriate actions. But the requirements of modern civilised society are such that we frequently have to repress the frank ex-

pression of our emotions. The history of the repressed emotion is what now concerns us. For it has been discovered by the newer psychology that these repressed emotions are merely driven back, down into the Unconscious. They do not abate a jot or tittle of their intensity, but rather keep on growing. In extreme cases, instead of remaining a branch as it were of our own personality, our "queer streak," they form independent individualities of themselves, so that we have, in our supposedly one Ego, two or more personalities.

This is what I might call the distracted Soul. We are all more or less distracted. The line between what is called sanity and what is called insanity is, as everyone well knows, almost, if not quite, impossible to draw. We are distracted in a mild degree, of course, if we try to play the piano and talk at the same time, unless we are pretty good players, or if at a social gathering we try to listen to two conversations at the same time. These are, however, but intellectual distractions. The emotional one is what comes from a sorrow or a disappointment buried in the Unconscious. For in the Unconscious it is alive and not annihilated, and what is worse it is in *your* Unconscious and no one's else and playing havoc with *your* mind and soul and with that of no one else but yourself. The sights and sounds that we have

seen and heard would of themselves do no mischief if it were not for the emotions that they are so closely bound up with. It is somewhat as if we found a waste-basket on fire, and instead of putting out the fire we carefully put it up attic or down cellar and shut the door and locked it, perhaps threw away the key! But that is what we do when we repress emotions. It damages our house if it does not burn it down. Possibly the fire department or the doctor is called in, as the case may be, and saves some part of our physical or mental edifice. But we were only an ignorant servant and knew no better.

So it appears that we have to conceive of forgetting in a new way. We naturally speak of forgetting some things as if by so doing we could put them out of existence. We think that by keeping an unpleasant experience or an unfortunate one out of mind we can make it as if it had never been. On the other hand, I have said above that many of the experiences of the past are banished to the Unconscious in such a way that it is impossible to reawaken them. And there seems to be a sort of contradiction in these two statements. But the experiences that are banished to the Unconscious are forgotten by our *conscious* mind. They have been pushed down from the fore-conscious into the Unconscious, and they are "forgotten" by the former but not by the latter, which is unable to

“forget,” in that sense, anything at all. So when we say that we have forgotten or buried a memory of a sorrow or a disappointment, we can really mean only that we have exiled it from the fore-conscious, whence it would have an easy access at all times to our conscious life, and might embarrass us by inopportune emergence at awkward times, to the Unconscious, whence it never emerges at all, *at least in its original shape.*

### C. *Independent Vitality*

The real causes of our conduct are concealed from us, continually, because the mental states, repressed into the Unconscious by virtue of the unpleasant feelings originally associated with them,—in other words, the unpleasant or painful feeling tone which the experiences had at the time,—are undergoing a continuous development below the level of consciousness. For while the experience is “forgotten,” is banished to the dark realm of the Unconscious, it has, as we have seen, lost none of its independent vitality, but it continues to develop, and what is still more important for us, it keeps on influencing us, indirectly, to be sure, and in dark and hitherto mysterious ways. The principle of the conservation of matter in the science of physics declares that no atom is ever destroyed. Shapes that we have seen are seen no more, and

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the molecules of matter that formed the substance of what we saw have been broken up and have taken other shapes, but the atoms composing them have only been differently arranged in space and have lost none of their substance or proper activity. We may posit a similar conservation principle in psychic life. The experience is as it were destroyed, forgotten, banished from recollection. It is as if burned up and transformed into gases and ashes. But if it can no longer enter our minds in its original form, it nevertheless can and does affect our lives and actions in another form. In some shape it is perfectly and completely conserved. It can and does enter our lives under various disguises.

The real causes for the particular acts of our everyday lives are hidden from us, because they are not available for presentation to consciousness in their crassly archaic forms. The manners and customs of some of our ancestors not so very remote would shock our present-day sense of propriety. From the extremely archaic impulses which daily emanate from the Unconscious our gaze is necessarily averted. Yet in order to enter the light of consciousness their nature has to be apparently changed. They are ceaselessly struggling to enter consciousness because of their superabundant vitality. Similarly the occurrences in our own lives which are so painful or unpleasant

that our consciousness shrinks from them at the time we first experience them are still retained in the Unconscious and are continuously striving for an outlet into the consciousness. They do not succeed in doing so until they have been transmuted into a form in which our conscious sensitiveness no longer recoils from them.

#### D. *Symbolism*

The disguises under which the Unconscious presents to our conscious lives the experiences that have been repressed on account of their painful qualities have been studied by psychoanalysis under the name of symbols. A symbol in the ordinary sense is merely an emblem like the national flag, or a trademark, which represents in the one case some sentiment such as patriotism, and on the other hand a certain standard of excellence in making of a kind of goods. But a symbol in the newer sense is an idea which takes the place of the ideas that have become too painful to be borne by the conscious life, and so to speak represents in consciousness the idea that is buried in the Unconscious. It is a sort of euphemism, or speaking of an unpleasant fact by means of a word generally having pleasant associations. In the newer sense, too, the symptom of a disease is sometimes also a symbol, as for instance when the fear of crossing

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open places is seen to be the symptom of the mental disease called hysteria, and symbolises a fear of quite a different sort which is in the Unconscious, and never appears above the threshold because too terrible to be faced consciously.

It is thought by some of those doing research in psychoanalysis that the symbol in this sense is *always* the substitute in consciousness for a thought or group of thoughts or feelings which are unable to enter consciousness themselves, but which find a vicarious admittance into our waking life through the symbols. If, then, it is found that a large proportion of our thoughts and actions not to say physical conditions, are symbols or substitutes for something of which we are totally ignorant, then certainly it will be evident that the more we can learn about their real meaning (which is the things that they only stand for and themselves are not), the better we shall understand human conduct in general.

Pfister tells of a girl who was troubled with chronic constipation. Her duties about the house became excessively unpleasant to her. The psychoanalysis to which Pfister, her pastor and teacher, subjected her revealed the fact that what she hated worse about her housework were activities connected with cleaning and dusting. She could not tell why this was so, but when it was suggested to her that her dislike of cleaning and dusting the



house was but an outward symbol of the same wish which made her constipated, and that the cleaning of the house symbolised the cleaning of her own intestinal tract, she took hold of the proposition with a will, and all her difficulties came to an end. Her wish not to be clean in one respect is analogous to the wish not to be clean in another. She knows both circumstances, but is not aware of the connection between them. But when told by the analyser that the constipation was not an isolated affair, but was in direct causal connection with her unwillingness to do cleaning work in other directions, the whole thing took on a new appearance and she saw the domestic laziness as a symbol of another form of disinclination.

If an experience which has been a terrible shock to any one of us, and the feelings and emotions associated with it have not at the time of the experience been allowed for some reason to find their natural outlet in action or in a recourse to human sympathy and understanding, if such an experience is repressed, there results a condition much like a boiler generating steam, but with no work being done, no outlet except the safety valve. The fire of our animal vitality goes right on generating more and more steam. The energy issues from the safety valve in amorphous clouds, instead of the formal and definite reciprocation of the piston and the smooth and regular turning of

the wheels. The symbols are the safety valve's outrush of steam. To carry the simile one step farther, we may say that the human machine, here compared to a steam boiler, has (or itself forms) many safety valves, each one of them a different group of symbols, if, and only if, the engine which it is designed by its maker to set in motion be either cut off or be too small to use up all the energy generated in the boiler. As an example of steam power cut off from its engine, take the case of a business man who retires and does not find employment for his faculties, or the lover who has lost his mistress. Each must find another absorbing interest or perish, at least mentally. Of course there are physiques that go on for years as merely physical organisms, without perceptible mentality more than is enough to keep them eating, dressing and undressing.

This is, to be sure, but a very broad statement about symbols, and is necessarily extremely indefinite. To go into details here, for instance, as to the reason why 1 signifies male, 2 female, why red is sometimes masculine while at other times blue is the masculine colour, would require too much space in the present treatment of the subject.

Here, however, it should be remembered chiefly that any idea, thing or action may become, as in fact all things have become, for all of us, a con-

scious symbol (or, a symbol in consciousness) for another idea or emotion or group of ideas or emotions which have been repressed into our Unconscious because they are themselves regarded by us as too terrible to be faced consciously. This is the cause of so many pleasant, not to say comical, euphemisms for the idea of death, such as "kicking the bucket," "turned up his toes to the daisies," etc., and it is the cause of our dreams being so apparently nonsensical.

### E. *The Censor*

The real causes of our daily behaviour are concealed from us. If, as Kaplan says, we regard the Unconscious and the Conscious as separate localities, there is a boundary between them across which the wishes of the Unconscious have to pass before attaining the light of conscious life. At this boundary line there is situated an inhibitive power preventing these unconscious wishes from passing unless they are masked by the symbolism referred to in the preceding section.

Under the influence of the human society in which we live we do many things and we avoid doing many other things. It is shown by psychoanalysis that the combined effect of the interests of all the people with whom we live in relations of greater or less amity is represented, so to speak

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by a deterrent force residing in our ego and preventing us from stepping outside of the bounds of propriety. This deterrent force was compared by Freud to a censor. Just as a censor of some government (in our present metaphor, the conscious) goes over the letters and communications of other kinds that come from some other nation or from all other nations (here the Unconscious), and excises certain parts of the printed or written matter, in the same way the so-called psychic (or endopsychic) censor reviews the ideas which are constantly being sent up from the underworld of the Unconscious, and prevents them from entering consciousness except in a form that is unrecognisable by the conscious part of our ego—namely, in the form of symptoms and other symbols. The Unconscious thus keeps on delivering its messages to us, messages which are mostly to the effect that it wishes to live, love and act in archaic modes, according to which it has evolved through the ages. But these modes are in conflict with the progress of human society, and the result is that the hundreds of thousands of years of ancestry behind us have to be in a sense curbed and restrained or the manners and morals which may have been the best in prehistoric times will, and constantly do attempt to, assert themselves in the actions of persons living today. Right here it is interesting to note that the newest theory of in- ✓

sanity is that insanity is the regression of the mind back to prehistoric modes of thought. There is no doubt that if a paleolithic man could be revived and paraded on Broadway, Broadway would think him, and would be obliged to think him, completely insane. He could not talk "United States," and just think what he would do! So that it seems quite reasonable to suppose that people of today who lose their minds, as it is called, do nothing else than revert to a mental state that was useful in archaic ages, but which society of the present day is obliged to shut up to keep from injuring themselves and other people. And here we see why the line between sanity and insanity is so hard to draw, because some of us revert only a few years or a few centuries, while others go back farther, and we see in this way that the only criterion of sanity is usefulness to society, the person being most insane who is least available for the work demanded of him by society, and least "out of his head" who can carry on some work that his position in economic society requires of him. This is only another way of saying that the actions of such a person are more or less uncensored. Why is a person called eccentric or "queer"? Because he cannot do something that all the others do, or if he does it, performs his duty in an unusual and less serviceable manner. This is the most uncomfortable aspect of

this view of the Unconscious, as the uncivilised, not to say violent and crazy, Titan that each and every one of us carries around all the time. Watch him carefully! He it is that breaks loose when savages "run amuck" and him we unchain when we melt his bonds with liquor! Him we satisfy when we do so many things that our conscious life in soberer moments disapproves of or finds illogical, as we look back on our former acts and wonder how it was possible that we ever could have done this or that thing, made this or that blunder.

On this side of our nature I do not, however, wish to leave the reader gazing. It is enough to lift for a brief moment the veil which time has drawn over the past that lives in the present. If psychoanalysis had been able to do no more than this, its results would not have justified the years that have been spent in its manifold researches. There is one compensation for all the repulsiveness which a glance at the depths of the Unconscious reveals. As one writer puts it: "Where the brightest light is, there are the darkest shadows." Let us remember that we have the light! The light does not cast the shadows; they are cast by the objects that we wanted to see when we made the light. The compensation for the terror which first strikes our hearts when we see in the past of our race the dark outlines, those forms

“that tare each other in their slime,” the vestigial remains of which are still active in the thoughts and actions of our daily life, is the indubitable fact that for the soul that realises these conditions there is in life nothing too terrible to be borne. This is the least of the compensations, being merely negative, but there are others far greater and more positive.

To restate the results, so far, of our consideration of the manifestations of the Unconscious in our daily life: We find the Unconscious to be completely retentive of all past experiences, particularly of the emotions, completely repressive of all except a meagre few which are necessities for our existence and for what happiness we may be able to get out of life, and we find that the repressed elements are possessed of a vigorous vitality, and that they are controlled or curbed to a certain extent by an inhibitory power that has been called the psychic censor. This represents in us the restraining force of society upon us, and acts as a sort of agency for society somewhat as a diplomatic agent represents a foreign country, but with the added qualification that this censor does not merely excise from the demands sent up from the forces below; but, because the demands are so strong and so insistent and so rudimentary, transforms the demands for life, love and action in such a way that they are unrecognisable. It is

only when we recognise that the instinct to do certain things—to chew gum, for instance, is merely a disguised demand on the part of the Unconscious that we keep constantly munching at something, in the case of the gum (or sucking something, such as a pipe or a cigar or a piece of candy)—it is only when we recognise what is at the bottom of these impulses that we see what their true value is, and in the cases just mentioned the regression of the desire to a level of mere nutritive function. We should be glad for this censor to abide with us and especially happy to have him as well developed as possible in other people, because he is in a certain sense what keeps others from making life intolerable to us. And there is a way in which we can help him both in ourselves and in others.

But before I come to that point I shall have to call attention to the enormous power of the Unconscious. If it is the accumulated desire in each one of us, of æons of evolution, the present form, in each individual, of that vital force which has kept itself immortal through thousands of generations of men behind us, and millions of generations of animals behind *them*, it need not be anything but a source of power to us, power that we can draw on, if we rightly understand it, just as we turn on power from a steam pipe or an electric wire. It need not be destructive, indeed is not



destructive except in the most distracted souls, but on the contrary ought in each one of us, when we have learned to manage it rightly, to be as much and as completely at our command as is the power in an automobile. As in the automobile, there are a few simple things that we have to learn and the rest is furnished by the maker of the car, and we do ill to tamper with it. The experience of having a fifty-horsepower auto placed at one's command (if it is to be driven by oneself) is a situation into which there are many persons, both men and women, who are very loth to enter. And similarly there are many persons who for various causes would not be willing to have the fifty-thousand-generation-power which resides in them developed. There are various reasons for this, which will be discussed later.

We are concerned now chiefly with the proposition that the will to live, love and act, conditioned as it is by the power which has gone on living and loving and acting for countless generations, is the only source of all human strength. A number of religious sects have sprung up and have called it the manifestation of Deity or Deity itself. The only point in that connection concerning us here is that to all intents and purposes, and as far as human flesh is able to endure the strain, this power which is largely in the hands of the Unconscious in most men and women is illimitable. Illustrations

of human endurance, perseverance, ambition and accomplishment are unnecessary to mention now, as they would but draw the attention away from the present path. But it is quite evident that the persons who have distinguished themselves in history for their performances of various kinds have not all been people of extraordinary physical strength. They have, on the other hand, sometimes been handicapped by physical afflictions, in spite of which they performed their stirring deeds. They have, however, all been people in whom the power to live, to love and to act was united upon one object at a time. (The power which they had and exercised was not dissipated by conflicting elements within themselves.) They devoted all their energies to a single aim for long periods, and were capable of long and sustained effort. This is possible only if the Unconscious is, as it were, harnessed to the same plough as the conscious life. The amount of work, physical or otherwise, that man, woman or child can do is known to be measured by what has been called their interest. Now, when interest flags and the work is done in a half-hearted way, it means simply and solely that the Unconscious, which is in a certain sense infantile because it is archaic, childish because representing in the present the childhood of the race, begins to weary of the activity which it is being put through, and sends wily wireless messages from the depths,

fabricating all sorts of reasons—some, if not all of them, very plausible—for our ceasing the activity in question and doing something else. This something else is almost always eating or drinking or taking some purely physical satisfaction of a low order when compared with the kind of activity by which the world would most be benefited.

This concentration of the powers of one individual unitedly upon one aim is a proof that the souls of *some* people are united; and the different degrees of unitedness in different individuals show that progress can be made in the line of uniting ourselves to ourselves. It should not be thought that differences in native endowment are sufficient to account for the enormous differences in accomplishment, and a country like the United States amply demonstrates that different degrees of accomplishment in social service are not limited in opportunity. The differences in the practical results of human endeavour are conditioned solely by the human endeavour itself, and that in turn by the ability of the individual to perform his work without interruption or obstacles thrown in his way by his Unconscious. (The true alignment of the personality can be accomplished by the individual only by turning the tables, as it were, on the Unconscious.) If the Unconscious is, as I have attempted to show, a power plant and now engaged in making a multitude of gim-

cracks to be sold on sidewalks by peddlers, it must be converted into a factory for the specialised production of some one useful commodity. In human literalness, corresponding to this mechanical metaphor, we are to give up as many as possible of the distractions, which by a study of the Unconscious we shall see in their true light as archaic, and therefore instances of arrested development, arrested as it were in the childhood of the race, and substitute for them actions that are more in line with the team work called for by the requirements of modern progressive society. This necessitates our getting the Unconscious to take a higher aim for a lower, almost to cheat it, so to speak, into believing that it is eating when it is working.

#### F. *Sublimation*

The real causes of our daily behaviour having been revealed to us by psychoanalysis, we are in duty bound to reckon with them. When their symbolisms are understood by consciousness, a definite line of action has to be pursued in order to array the unlimited power of those unconscious wishes on the side of modern progressive social action. This process of enlisting the Unconscious in the work that is available for social purposes is called Sublimation because it sublimes (an old word in alchemy) or sublimates the crude desires

of the Unconscious. Just as the alchemists in the early days of science thought that they could transmute the baser metals into gold, so the philosophers have found that we can change the direction and object of the baser desires into higher ones having in them more gold—that is, more value—for the modern development of society.

That the old Titan, Unconscious, can be cozened or cajoled into taking other substitutes for the nutritional aims that he is always growling for is seen when we reflect on the many amusements and distractions that humans are always seeking. Not one per cent. of them really know *why* they are playing golf or tennis or swimming or dancing. If they did, some of them would be surprised indeed. To give an example of the way “A substitute shines brightly as a king Until a king be by,” let me mention the extraordinary value placed by the lover upon the possession of his mistress’ glove or handkerchief, or a rose that she has worn, which he cherishes up to the point of fetichism, and all to satisfy—and for a time, at any rate, it does satisfy—the old Titan within him, as a representative of the adored one, retaining a vividness and a magnetism for him which make him sometimes the laughing-stock of those not in his excited condition.

There is, then, a real satisfaction, conscious and unconscious, in the possession of the token

above mentioned. I do not mean to imply for a moment that it will or should continue to be a satisfaction of the right kind, but it makes life endurable for a while.

Then there is the sublimation which is necessary for the lover who, through the death or unfaithfulness of the innamorata, is obliged to give up all hope of ever completely possessing her. We know that it can be done. "Men have died, and worms have eaten them, but not for love." The intense desire, directed by chance toward one of the opposite sex, may still be utilised as an enormous power for the attainment of an end which eventually will give as great a spiritual satisfaction as would have been given by the attainment of the end first proposed. In other words, it has been proved over and over that humans can get interested in anything, especially anything human, the only requisite being the same as that for the love of men for women and women for men; that is, a complete devotion to and absorption in the work that they are doing, to the utter forgetfulness of self.

### G. *Introversion*

An ignorance of the real causes of our acts from hour to hour may result in our not being able to see our opportunities in the line of social cooperation. We may turn more and more away

from relations with the outer world, and more and more become preoccupied with what we conceive as our own interests. We may seek our satisfactions from within or from without.

By virtue of the principle of ambivalence, to be discussed in a later chapter, the Unconscious is susceptible of development in these two opposite directions. It may develop in such a way as to appear to be essentially selfish, or, to use a homely expression, ingrowing. It may frequently tend to turn in upon itself, to feed upon itself and to consume itself. At the same time, however, we are to remember that, as a source of almost unlimited power, it still has the ability, if not obstructed by one or another factor of the environment, of developing outward and effecting the greater part of its work upon the outer world. The cause of the introversion, as it is called, or the tendency to turn in upon itself, is the fact that for a very important period of our lives—that is, our infancy—we absorb more influences from both outer and inner world than at any other time. In this most impressionable time of our lives, when we learn more than we do at any other time, we are almost unable to avoid getting the greater, by far the greater, part of our satisfactions from our own persons. The nursing infant hardly distinguishes any world outside of itself; and that, as we know, is composed largely of absorbing liquid nourishment, playing

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with its toes and other parts of its body, and filling the air with its own inarticulate but vociferous protestations. Satisfaction from effecting changes upon external reality, silently and with its hands, it, of course, knows nothing about. And yet, when we look at the ordinary actions of many of our acquaintances of maturer years, how much better do they do than the infant? The nourishment is changed, with the advent of teeth, from entirely liquid to partly solid, the playing with its toes goes on, figuratively, as a great part of human activity is really not much more useful than that for the advancement, material and spiritual, of society; and as for the filling of the air with inarticulate but vociferous protestations, what is the major portion of ordinary adult (so-called) conversation, small talk, but a voicing of one's own opinions, without any more regard than the infant as to whether those opinions are interesting to, not to say effect any change in, the world of reality outside of them?

Most conversation, when between two persons, consists in one person talking to himself in the hearing of the other person and *vice versa*. When among three or more persons it is the same thing, only multiplied. A voices his own opinions or gives utterance to a train of thought that generally has no reference to B, and if B gets a chance, which he may when A's verbification is



exhausted, he goes ahead and does the same thing. Rarely does either of them take any interest in the shade of difference of personality between himself and the other. Only those who are intuitively able to take some small steps in the study of the Unconscious succeed in really conversing, which, according to derivation, should mean a converting of the thoughts of the one into a form comprehensible to the other and *vice versa*. But rarely are the one person's thoughts entertained by the other for any purpose whatever except pure negation, contradiction being the easiest treatment of any presented theme, consisting, as it does, of a merely parrot-like repetition of ideas, but with the parrot-like or inhuman quality of the negative. Elsewhere, page 60, I refer to the essential identity of any idea and its negative. It may, indeed, be said that an idea has no negative, except possibly that the negative of an idea is but a mental blank, nothing at all.

#### H. *Pleasure-Pain versus Reality*

Considerable illumination comes to us if we regard the causes of our individual actions as determined on the one hand by a wish for or a disinclination from the pleasure or pain connected with such actions, or, on the other hand, by a wish to produce an effect on the outside world by these actions.

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In these considerations of reality and the attitude toward reality which is required by the fully developed adult psyche, it is necessary to bear in mind that the natural tendency of the psyche up to the time of real adulthood is to regard the value of all things and experiences in accordance with the degree of pleasure or pain which they produce in the psyche, and as pleasure and pain are produced only in the psyche, or in other words are absolutely subjective and are not qualities inherent in real things belonging to the outer world, we have here a standard by which to test all experiences. This is called the principle of pleasure-pain versus reality. If an effort is made which has for its aim the production of pleasure alone or the avoidance of pain only, it is instigated merely from the archaic Unconscious level. If it has an element in it of doing better work by means of doing it under pleasurable rather than painful circumstances, it is to be approved only from the point of view of the work actually done and is so far removed from simple infantility. If the work is such that it is completed irrespective of the pleasure or pain it may entail, but only with a view to its productiveness from the social standpoint, then it is completely removed from infantility and is directed according to the principle of reality.

The mark of the completely socialised human

adult is a separation from self, or from the effortless consuming of self, and an effective or outworking activity upon things recognised as not self, viz., the world of reality. The world of reality consists of those things which we cannot always control, but with which we are continually experimenting, to see if we can control them. If we can control them, we expand our Self by the measure of everything over which we exercise control. If we build a house or organise a club, or cover a window with mosquito netting or even hammer in a single tack where it ought to be, and was not, we are by so much expanding our Self. The expending of effort is the expanding of Ego. If, on the other hand, we sit down and imagine what we should like to do, and know at the same time that we never shall do it, we are in the condition of the infant playing with itself. It has no control over the world; it gets all its joy out of itself. But the individual who recognises the difference between himself and the outer world (and very few realise the import of that difference), and recognises that his own growth and expansion depend on his manipulation, not of himself, but of that outside world, will, with an ever increasing interest, try and prove and try again in an effort to see how much of his environment he can shape to his ideas. For those of us who are in the powerful grip of the Unconscious the difference between

ourselves and the outside world of reality is difficult or impossible to realise, for the reason that It constantly plays upon us a trick which only a few have been able to beat It at. (This trick consists in causing us, by virtue of the strong colour of Self that we are invested with, to think that what we see is what we want to see.) This propensity is called by It the genial quality of seeing the best in things, of making the best out of things—a phrase that, like reality in the hands of the Unconscious, is subject to much twisting. If things go dead wrong, of course, as the motto says, we ought to smile; but it means a lot more. Some people take it to mean that we should be satisfied with what has been allotted to us by Fate, accept without a struggle what she has given us and smile, probably at her, to see if we cannot induce her to give more. Other people take it to mean that we should spare them the pain which our outcry might occasion them.

### I. *Regression*

The metaphor of Fate, just now used with the feminine pronoun, suggests a corollary of the infantility of the Unconscious. I have mentioned its childish or archaic character, childish because it seeks its satisfactions out of (from) itself as an infant does, being powerless to move the external

world or any part of it, and archaic because it has been so and done so for many hundreds of thousands of years. This characteristic of the Unconscious which is shown in its tendency to go backward to stages of development which were the highest point reached ages ago in the evolution of the human mind is called *Regression*. Regression is toward an infantile state, and the implication inherent in this term is its relative term, mother.

The Unconscious behaves as if it wanted to be a child and to return to, and get things out of (from), its mother. Thus the man submits to Fate or to Fortune, as a child submits to its mother, and he looks to Fortune for favours as the infant looks to its mother for sustenance. This is the attitude of all gamblers, of speculators of all kinds, and other people who, like Mr. Micawber, are looking for things to "turn up." This attitude to the world, similar to the attitude of the child toward its mother, is a widespread characteristic of men and women. In other words, the infantile Unconscious, constituting by far the greater part of our total self, and controlling by far the greater part of our actions, makes us behave in a multitude of relations with the world not even like grown-up children, but like children not grown up, and to act toward the world as a child does toward its

mother, receiving favours with great expectations and small thanks, and attempting to reject rebuffs with loud wailings more like the vociferated protestations previously mentioned. All this the Unconscious makes us do without realising it ourselves. Of the figure we are cutting we are ourselves unconscious. And we are unconscious of it for the same reason that the clown in *Hamlet* gave for Hamlet's madness not being seen in him in England: "There they are all as mad as he."

#### J. *Universality of Manifestation*

The physical sciences teach us that no motion of any material body is without a cause, that the effect is always measurably equal to the cause, that no atom is ever destroyed and that no energy is ever lost. Analytical psychology is differentiated from other mental science in making the same statement about psychical phenomena, namely, that all motions of our bodies are invariably the effects of physical causes within or without our bodies, that these causes within our bodies are conditions either physical or mental, and furthermore that all mental manifestations whatever are quite as much subject to the law of causation as are the purely physical phenomena. The billiard ball was set in motion by my cue, the cue by my arm, my arm by my mind. All, including the mental action of aim-

ing at the other ball and willing the motion of my arm, are equally determined by the same law of causation. Not only that, but every association of ideas that could possibly occur to me is the inevitable result of causes that have been operative always. It needs but a slight exercise of the imagination to conceive that if a person were able to trace back the causes of every act of our life, he could tell exactly why we had done any action. This would fill with meaning every expression of countenance of every face he saw, and enable him to know by anyone's actions exactly what he was thinking. The slightest movement of a finger would be to him indicative of the whole character, for it is evident that having a certain mental or moral character a man cannot help revealing it by every motion of his body. Freud says that mortals can hide no secret, and that whoever is silent with the lips tattles with the finger tips, betrayal oozing out of every pore.

Thus have we forever continued to express our intimate thoughts in everything we do, and have as continually refrained from reading each other's natures thus exposed. And the strangeness, the ridiculousness of the whole proceeding still continues. All but the smallest fraction of us absolutely unconscious (that is, unknown to ourselves), and yet to anyone else perfectly legible in everything we do—legible but forever unread, un-

thought about and not acted on! But now at last in the analytic form of psychology we have not only the gift to "see ourselves as others see us," but to see ourselves as no one of us has ever before seen another.

If we were suddenly given an insight into the motives governing the actions of the people around us, it would at once give us a clear understanding of what their words really meant. If, on the other hand, some device could be invented which would translate every utterance of our fellows into truth, regardless of what degree of prevarication was intended, we should have but a perfected variety of the present analytic psychology.



## CHAPTER VI

### THE UNCONSCIOUS (DYNAMIC)

THE previous chapter has been largely devoted to a description of certain phases of the Unconscious. We have now to examine some of its workings as dynamic, and to emphasise the continual trickery which it practises upon us, as well as the way in which it sometimes helps us to do our work better, as we learn more and more to sublimate the continuous and never completely satisfied craving. And first of all we should realise that the craving changes the appearance of reality.

#### A. *Craving or Reality?*

We can conceive of a person with an imagination so strong as to change the greater part of external reality from what it is to what he imagines it is. A child playing with a few sticks and stones makes of them, in his imagination, boats and docks or people and houses. Similarly the insane person thinks one or another of his companions to be his mother, his wife, his enemy or anyone else. The insane are children, and chil-

dren are expected to be at least a little foolish. The difference is only in what society has a right to expect of them. When we are more civilised I think that perhaps more will be expected of children in the way of productive work than is now except in agricultural districts. In schools, even, they are sometimes required to make things that really add to the wealth of the nation in a small way.

Like the child playing with sticks and stones and water, and taking out of himself the difference between the reality and his desires, a great many adults are accomplishing a little and are getting their satisfaction out of their own imagining that their accomplishments are greater than they really are. It is easier to imagine that a piece of work is satisfactory to ourselves and to other people than it is to do it again and again until we have proved by every means in our power that we could not do it better. Since childhood we have practised ourselves, not in performance, but in pulling the wool over our own desires. The contrast between the world of our wishes and the world of reality is ever before our eyes. Where we do not see it is just where we have accustomed ourselves to be satisfied with the less, rather than with the greater accomplishment. The infantility of our present civilisation, much as it may have invented and built and produced, constantly forms a bar-

rier against further progress. If we devote our days and our nights to toil, our acquaintances call us unsocial, and unsocial we are, to be sure, in a certain narrow sense. If sociability is demanded of us, consisting in a playing of games, and eating of feasts, and in driving of motor-cars and boasting how fast and how far we have driven them, then sociability is no virtue. Here again our Unconscious is deceiving us. The contrast between our wishes and our reality is again obscured in the same way as it is in the case of the children with their sticks and stones. We do not see the discrepancy between what we have and what we wish. With a childish complacency we take what we have for what we desire, because our desires are so strong that they would make it seem that we simply could not stand disappointment, and the only way not to be disappointed in the majority of the situations in which we find ourselves is to wrench the truth to fit our desires. Most of us actually accomplish this terrific twist of the lenses through which we see life, and fancy that we cause a thing to be so merely by believing it to be so. This is on the supposition of the intolerability of the idea of being disappointed in any of our desires, a supposition that gains support from all the intimate study of the human soul made in more recent times. And the significant point about the intolerability of an idea is the fact that this quality of it

is exactly what causes the idea to be repressed and to be forced to maintain an existence of its own apart from our conscious lives, and yet, as will be shown later, to be closely connected with our conscious lives and to appear in them daily, hourly, but in forms that we do not recognise and can recognise only with the aid of psychoanalysis. If only we were all strong enough to stand any disappointment, any rebuff, we never should have any troubles either physical or mental. There's the rub! The truth is that we are all stronger, mentally and physically, than we think we are, and here again our Unconscious is deceiving us.\* We have all heard that it is not overwork that kills, but worry. But worry is only the fear that we are going to break down. "Cowards die many times before their deaths. The valiant only taste of death but once." Children do not so soon get tired of play, because in play they and their Unconscious are united, there are no complexes or conflicts (of the mental variety), and so no obstructions in their activities. They "get tired" when it comes to some lessons, and for the reason that in them they are not united with themselves.

The trick above referred to, that the Unconscious plays upon us all more or less, is that of

\* "The Unconscious has an extremely subtle skill in shaping humans according to its desires."—Pfister, *l. c.*, p. 98.

making us think that our desires are being realised, when they are only partly realised or not at all. It is somewhat as if one wished that all the earth were blue like the sky, and put on a pair of blue glasses in order to change it into blue. To make this concept more vivid I need only refer to a form of insanity in which the afflicted person imagines that he is Napoleon or Jehovah, or to any other form of megalomania, and to repeat what I have said on page 73, about the line of demarcation between sanity and insanity. To the extent that we are all controlled by the Unconscious, we are all of us megalomaniacs or any other kind of maniacs in greater or less degree, for the simple and sole reason that we allow our desires to colour our perceptions. It has long been recognised by psychologists that our former sensations affected our later perceptions, but the important part played by our wishes was almost entirely overlooked. We are what we are because of our wishes. Had our wish to be other than we are been a stronger one we should have been other. A Rip Van Winkle is a drink-wrecked wretch because he has gratified the imbibing wish from his infancy, and really preferred, like Omar Khayyam, to take the cash and let the credit go. The same may be asserted of all men, successful and unsuccessful alike. They wish to be what they are, the unsuccessful at the same time wishing to bemoan their fate with

vociferous protestations. They are not obliged to. But they get positive pleasure at the infant-wailing level, a pleasure quite analogous to the boasting of the successful man.

B. *Where Do Thoughts Come From?*

Nowhere do we realise more keenly that the real motives of our everyday acts are hidden from us than in the inquiry as to the origin of the impulse to do any given thing. Even in the matter of sense perception we frequently notice afterward that we have not seen what was before our eyes, and have seen what was not there. A simple and concrete example of this is the infrequency of our seeing misprints. An inverted letter in a word is seldom noticed, an omitted letter is supplied by the mind, a superfluous letter is ignored. We see only what is in our minds, was the old form of expression, but a newer one and a better would be to say that we see, hear and feel only what is in our hearts, that is, in our desires. A most convincing method of showing that is to point out that the mere occurrence of an idea to a person is a proof that that idea and no other was the idea wished for by the Unconscious. For instance, I am handed a letter by the postman, and see on it the handwriting of someone who owes me some money. My first thought is that he may be send-

ing me a check to cover his indebtedness. I may express that thought in the cynical form of there being no such luck as that this fellow should pay his debts so soon. But be advised that no wish is itself negative in its *matter*. It may be couched in a negative *form*, suggested by the desire of the Titan to be powerful in the way of deep knowledge of the world. But the wish for the money is there in its positive shape, just the same, whether it is expressed affirmatively or negatively. I tear open the envelope and I read that the wretch is going to be married to a girl whom I know quite well and think very highly of. There was no chance that this idea should ever have come into my mind!

It is almost impossible to tell, of any experience, how much and what is contributed to the total impression by the outside world and what by the inner world of thought. In a street accident where a horse knocks down and runs over a man, one observer is horrified to see the horse step right on the man's chest and thinks that the weight that a horse puts on his right forefoot is enough to crush the man's chest and perhaps kill him instantly. It appears that a large proportion of the horror of that occasion was contributed by the horrified observer, as the man in question to the surprise of the onlooker, not to say to his disappointment, immediately jumped up and walked off. The wit-

ness never knew whether the horse had really stepped on the man or not. The witness was quite sure, however, of his own unpleasant sensations. Now, must it be said that the witness desired to see injury done to the man? If what I have said about our seeing what is in our hearts is true we must say that. Not that the witness had any grudge against the man, either, for he was a total stranger. But why in a city does a crowd immediately collect around any accident? Do all the people that run to see what is at the centre of a street crowd think that they can be of service? We are obliged to acknowledge that there is a desire for excitement in all of us, which is satisfied by the sight of any unusual occurrence, even if it be a disaster. Psychoanalysis, as will be shown later, believes that all excitement is sexual in its nature, fundamentally.

Another instance. Suppose that Willie wants to go fishing down the bay in a rowboat with a couple of other boys about his age. What is Mother's first idea? "Oh, I'm afraid that he might get drowned!" What put that idea into her head? The Unconscious. What would It lose if Willie got drowned? Nothing; It would go on wishing for more excitement; It would reap the intense feelings of a nine-days' talk. It sent up that idea into Mother's head from the depths where It has been squirming for æons. But the



thought was most natural. Boys do get into such trouble. One reads of it in the papers every day. Yes, to be sure, madam, but the proportion of boys that are drowned is very small indeed compared with the number who go fishing. There is also another practical point of view in this connection. Everything that Willie does apart from his mother makes him independent of her, and brings nearer a separation which can do only good to him, but which most mothers think is undesirable for themselves. The plain fact, which the mother's Unconscious blinds her to, is that her own importance, her own size in Willie's world, so to speak, is greatly enlarged by any mishap that can occur to him. If he only gets a fishhook in his foot, he and she both go backwards, maybe several years, to the time when he was wholly dependent on her for life and sustenance, and they both regress, as the expression is, to the mother-infant condition, for the time being. Such temporary regressions are common enough in everyone's life. But the point is that mothers ought not to worry. Perhaps they would worry less if they knew that all worry is fear and that all fear is desire, even though it be expressed in a negative form. But we must return to the tricks of the Unconscious, and in particular to the extremely common trick it has of supplying us with our ideas, especially fears, or other apprehensions.

I once knew a man who was left a fortune by an uncle. It was left in trust, the income of it to be used by the widow until her death. At that time her expectation of life was twelve years, but the wish for the money made the expectant inheritor turn, every morning from that time on for several years, to the column of the newspaper that contained the death notices, and look for the name of his uncle's widow. I am wondering how many hours of his life he has wasted in that ignoble search. He might have done quite a bit for science in that time, or earned some of the money that he is still waiting for. But he, like so many others, was at those times, as well as at most other times, in the grip of his Unconscious, which diverted him, as it daily diverts the majority of us, from the path of greatest ultimate satisfaction to us to a regressive path on which we amble, led on placidly by blind desire, without the least thought of whether it is the best or the worst desire.

All these are tricks of the Unconscious to lull us backward to the condition of the prenatal sleep. It seems that only a few of us have the natural faculty of rousing ourselves to continuous useful activity without inspiration or instigation from outside. But it is at least interesting to know that if the Unconscious is reached and affected from without, the awakening may take place.

In Chapter X we shall mention some of the

manifestations of the Unconscious in everyday life, but here, while on the topic of the continual trickery of the Unconscious by which it influences our actions, I must say one word more about how hard it is to detect oneself in time in the very act of relaxing control over the Unconscious. As we proceed with our daily occupations, our attention is for the moment deflected from the thing we happen to be doing toward something else not in the same line of thought and not leading to the same goal. Is this a social or an asocial deflection of attention? That depends almost always on whether the source of the interruption is external or internal. If we are working at some task and a caller comes in, or some question has to be decided, which has come up unexpectedly at that time, it is of course possible that we should be acting in an asocial manner if we went on with our work, and did not first respond to the call, but if on the other hand a thought occurred to us and we did not make a memorandum of it as briefly as possible and immediately go on with our work, we should not be acting in a way that would lead to the best results from the point of view of the social organisation, which requires us to make the best possible use of every minute of our time. The head of a big business, and the heads of many departments of business more or less great, carefully shield themselves, by means of secretaries,

telephone operators and pages, from anything that will unnecessarily divert their attention from the work in hand. So should our craving be kept shielded from deflection, for in the deflection of the organic craving it is not the whole that is changed but only a small part of it. If the direction of the entire craving were changed, we should still have a united psyche, but with its current all flowing in a direction which might not be the best one for the co-workers in the evolution of society. For instance, it probably takes all of the combined craving of an individual psyche to counteract the restrictive suggestions of society to so great an extent as to allow the man to commit a murder of the first degree. This psyche, however, has for the time being had its craving all united toward one goal.

To take an illustration less sensational: A man was going to pay a bill at a store next door to a drug store. As he was about to pass the drug store a large automobile glided up to it and a beautiful young woman stepped out and walked into the drug store. It is not hard to conceive of what the man was thinking when, in a moment of forgetfulness, he went into the drug store and offered to the cashier his check in payment of the bill that he had incurred at the next store (which sold paints and oils). His Unconscious, following the archaic trends of its infantile constitution,

craved to look at the beauty who had come out of the automobile, and so far overcame the conscious purpose of the man that it made him follow the young woman, but without the slightest show of impoliteness. For a brief time it simply abolished all thought of the errand which he was on and deflected his actual path from one store and made him go into another. He did not regain his full consciousness until he stood before the cashier and realised that it was not there that he owed the money. Thus does the Unconscious take hold and steer us sometimes into situations that we find somewhat embarrassing. This incident shows us the Unconscious in complete control of a man's actions for a brief time and the rapid awakening, as it might be called, to his conscious purpose.

How the Unconscious controls the nature of the ideas that seem to occur to us when we suddenly and without apparent reason merely happen to think of something, may be illustrated by the following examples. It is a familiar experience to all of us to find ourselves thinking of something, to wonder how we happened to be thinking of that particular thing, and then to be able to trace back the associations of ideas through several steps until we are satisfied that we have found the original thought that started the whole train of ideas, the noteworthy feature of which strikes us as being the remoteness of the last idea from the first.

We rarely or never try to think where the original idea came from. We always find, however, if we take the trouble to devote some thought to the matter, that the original idea is the expression of a desire on our part. In other words, the first idea, apparently not associated with anything at all that we may have been thinking of at the time, has been supplied by the Unconscious. It is a remarkable fact, too, that not only the first idea in the series, but also all the others, which seem so naturally associated with each other, have been supplied in the same way. When we think right along naturally without any restraint, or repression, as we now call it, and the ideas flow in easily without any obstructions, we may safely say that the smoother the flow of thoughts the more subject they are to the dictation of the Unconscious. Every idea is associated according to Its logic, with the wishes which It is formulating for Itself at the time. We may think we can control our thought, but it is quite manifest that if two people start with, for instance, the thought "hotel" the next thought may be "dance" for one of them and "hops" for the other, and the next may take them still farther apart, as from "dance" the lady might get "Fred," while from "hops" the gentleman might next turn his thought (or his Unconscious might, for him) to beer. At any rate, the experience is common enough and it shows with-

out doubt that our ideas, apparently flowing as they will, and quite accidentally, are yet subject to the control of the Unconscious, and its selective action is plainly shown in cases like this one.

In contrast to the free flowing of ideas as in the examples cited, we sometimes experience a stoppage in our flow of thoughts, the most familiar example of which is from embarrassment of one kind or another, as, for instance, when an inexperienced speaker is forced by circumstances to address an assembly, or even when an experienced speaker suddenly comes upon some part of his topic on which he is less prepared. We hear him hesitate for the right word, can see before our eyes, in fact, his Unconscious struggling with him and him with It until a compromise is reached. Sometimes the compromise is quite comical, too, as when the minister said he had in his heart a "half warmed fish," meaning to say a "half formed wish." This compromise is, however, a more mechanical type which will be discussed later when we come to speak of slips of the tongue and of the pen.

### C. *Resistances*

These stoppages perceived by us all, in ourselves as well as in others, are concrete examples of the repression mentioned in the first part of this chapter. What we should have liked to say or do in the situation mentioned was for that time, at

any rate, completely repressed. The Unconscious does not wish to utter the word or do the thing that would have been, according to our later view, most appropriate, because the word or thing is connected in the past with some unpleasant occurrence which It does not wish to have brought into consciousness. This *resistance* or "balking" of thought, as we might call it, has been used in what is called the "association test" on criminals to make them unwittingly give evidence against themselves. If, for instance, a man suspected of murder is told to say what thought comes to him when "eating" is mentioned, and a hundred or so other commonplaces, among which is inserted some word such as "knife" or "pistol" or "poison," and the time he takes in replying to each of these suggestions is carefully recorded to the fifth of a second, there is hardly a criminal so brazen and so self-confident who will not hesitate for at least a fifth of a second when he hears a word associated with his crime. So that if a number of hundred-word tests be administered to the same man, on different occasions, he will inevitably let out something at least that may be used as a clue to discover the circumstances of the crime. His Unconscious, not being in his power but he in Its power, he cannot avoid giving expression to It.

This illustrates another characteristic of the Unconscious which is akin to its childishness,—



namely, its artlessness. Being untrained and uneducated through the centuries, it is always blurting out everything in a language not read except in psychological laboratory, criminal investigation and insane asylum, whereas it would add materially to the understanding of men concerning their fellow-men and make us all more charitable toward each other if we all recognised what an enormous part in our lives this Unconscious plays, and that the persons who appear to be trying to injure us are not so much our enemies as their own. They are their own enemies in just the same way that each of us is his own enemy because we have not learned to master our Unconscious and make it serve society, which would be the best way for us to serve ourselves. Its artlessness is of a piece with ignorance of all kinds which we try in civilised countries to abolish in conscious ways by means of the different forms of what we call "education." It might be well to say here, however, that "education" has as yet taken little account of the Unconscious, and that most if not all of the faults of the present system of instruction in schools and colleges are attributable to that lack of wisdom. For "Know thyself!" we cannot each and every one do, until we know more of ourselves than is comprised in that small percentage of our nature which has been termed above the "fore-conscious."

*D. Conflicts*

The resistances, seen in the very act of thinking, indicate that a conflict has taken place between one tendency in the psyche, usually in the Unconscious, and another tendency which is generally the censor. These conflicts, as revealed so constantly by the resistances, cause a continual irregularity in the running of the mental machine. They are thus manifested not merely in the mental blank which occurs to the person under psychoanalytic investigation, who says that he cannot think of anything at all. They are shown not merely in the retardations of ideas in the association tests. They are in evidence hourly in the lives of most people, in actions which seem to be interrupted by external circumstances, but really are not. If I begin to write a letter to a person and come to a point when I cannot think of anything to say, I recognise at once the result of some unconscious conflict. If, during the writing of the letter, I happen to think of something that I had intended to do but had forgotten, I see an indication of another conflict. If I finish, seal and stamp the letter, put on my hat and go out, leaving the letter on the desk, and so do not post it, still another conflict is shown. All these take place below the level of consciousness, and only the net result is manifest. There has been a battle of ideas, and only the victor emerges.

Why I could not go on with the letter, why I forgot the other action whose place the letter-writing takes, why I forgot to post the letter, can be known only after an analysis of the actions.

In short, much of the lack of consecutiveness of our daily actions is the result of the apparently fortuitous, though really determined, nature of the ideas which occur to us and motivate our acts. We think of things we should like to do, and which would be very advantageous for us, and then distractions intervene and prevent us from striving toward those ideals. The point is that, except for the conflicts which have taken place, and of which we have been totally unconscious, we should not have become aware of those distractions. A person thoroughly absorbed in his work will not hear or see what otherwise would distract him. Many a man has been thrown off the track he was travelling on in his day's work by the occurrence of some essentially trivial thing, noticed by him only because of the conflict between that thing and his ideal, a conflict that had taken place in the Unconscious, and the winner in which had therefore the power to make the essentially trivial occurrence strong enough to enter his consciousness and attract his attention.

Broadly speaking, we may say that the conflict may be external or internal. The external is between the psyche and the world without. In

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this, if the psyche is united with itself, the satisfaction comes from the action of struggling itself, as when we, forgetting ourselves, effect what change we can upon our external environment. The internal conflict is between the tendency to look for pleasure or for absence of pain as a result of the struggle. The struggle is then practically in the emotions,—that is, in our very selves,—and is not concerned with the world of external reality.

Most of us know we are not doing our best every moment of every day, and now we know that the cause of it is the conflicts that have taken place without our knowledge. It is interesting, therefore, to learn of the antagonistic forces that struggle with each other in the Unconscious, and to inquire what gives them their power to carry on those contests. The resistances and the conflicts are due to the presence in the Unconscious of the different complexes. In the chapter on Therapy the share of these complexes in the production of morbid symptoms is further discussed.

### E. *Complexes*

Complex is the name given by psychoanalysis to an idea or a group of ideas with which is associated a tone of unpleasant feeling which keeps or tends to keep the complex out of consciousness. We all have complexes. The difference between

the complex and the ordinary forgotten occurrence is that the latter has no feeling tone connected with it when it occurs and therefore does not have the energy, so to speak, to form a connection with other registered experiences, or life to go on developing by the assimilation of other experiences. Thus every experience which arouses at the same time a pleasant emotion is welcomed again and again into consciousness. We like to recall what has pleased us.\* On the other hand, we know that we do not try to recall unpleasant events. That a recent unpleasant event tends for a time to keep recurring to our minds is an example of what might be called an emotional after-image, and gives us the opportunity of working off the unpleasant event spiritually by consciously arranging it in our minds and finally disposing of it. It is only the unpleasant events which, crowded out of consciousness by our fear to face them as adult humans should, carry with them into the Unconscious the emotions which are the life of ideas and allow that life, like the sickly growth of pale plants in a cellar, to develop uncared for by the consciousness. It is natural that we should remember the pleasant and forget the painful. But the pleasant occurrences, being fre-

\* Exceptionally, also, we like to brood over our wrongs, if we are so constituted,—a trait which is mentioned under the head of Masochism in Chapter VII.

quently evoked and talked over with our friends, are brought into alignment with our daily conscious lives. They give us strength for our present, and inspiration for our future, tasks. They do not become associated in a lump, in some corner of our minds, but are connected with all our waking experiences. A bit of travel is something that we can share with all our friends, telling them things they want to know. A pleasant adventure makes us friends with everybody. How much more sociable are strangers when on a holiday in the mountains or at the seashore! The travel or adventure is unfolded or explicated, so to speak, and acquires relations with all of our mental life and so does not become coagulated or tangled up in one bunch.

A complex, on the other hand, being repressed into the Unconscious on account of the painful feeling connected with it, at once begins in the Unconscious to associate with itself a number of other ideas, all of which take on the unpleasant quality. These ideas, therefore, are prevented by this acquired unpleasantness from coming into consciousness. The person in whose mind these complexes are forming will not, without an effort, be able to remember these ideas when he wants them. The complexes will detach from the fore-conscious, where are stored the ideas which are subject to voluntary recall, one person's name, another per-

son's address, another's occupation, and drag them down toward the Unconscious, where they will nevermore be subject to his will. It is thus seen that, when looked at from the under side,—as it were, from the point of view of the Unconscious,—there must be complexes forming down there from the time of our earliest infancy. The complexes continue to develop and attach more and more ideas to themselves until finally our minds, even those of us who are completely normal, are made up of an overwhelming majority of forgotten or repressed matter, all of it available for the purpose of feeding the complexes, and none of it of any use to ourselves. Only the fullest human lives can prevent this formation of a sodden mass of complexes in the Unconscious of every one of us. The experiences of a thoroughly unsuccessful and disappointed life keep on making for obliyon, drawing one event after another back into the unconscious part of our psyche. The most active and successful men and women therefore will, other things being equal, have the fullest memories, will be able to converse most entertainingly, for they will have the fewest complexes as inhibitions on their mental life, whether that mental life be expressed in words or in actions.

Any situation that reveals the working of the complex is called a complex indicator. (That is: an indicator of a complex, not an indicator which

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is complex in its nature.) In the tragedy of *Hamlet* that part of the play within the play where the murder takes place produces the effect upon Claudius of making him leave the room in confusion. His confusion indicated his complex, which was caked about his own guilt, and was his complex indicator. In the association experiments, where a number of words are given to the subject and he is told to utter the first word that occurs to him, the hesitation he shows in associating with some of the words is his complex indicator and the word that caused that hesitation is invariably found to be connected with some complex. It has called up some unpleasant memory which he wishes to forget, or is unwilling to publish; and his hesitation is caused by his trying not to say the word which spontaneously comes to his mind, for fear it will betray him, but to think of and say another. Any hesitation, therefore, is likely to be a complex indicator, except in the case of people who intuitively know this, and such people often betray their complexes by an unexpected or inappropriate fluency or glibness.

It sometimes happens that there is in a given individual only one obvious complex. We all know people who are a "little bit off" in one respect but are conventional in their actions in every other. The eccentricities of genius as well as of ordinary persons are examples. George Francis Train



would not speak to an adult for years and sat on a bench in Madison Square talking to children and continually ate peanuts. Other persons' peculiarities, such as an inability to touch certain substances, velvet, silk, cotton, etc., or a diet consisting of rock salt, molasses and butter-nuts, or a refusal to eat anything with raisins in it, or a belief that some special kind of food is impossible, like strawberries or cucumbers, all of these are eventually traceable to complexes. It is well to remember that the complex is always based on unconscious thoughts and that the reasons given by the persons are not ever the real causes of these eccentricities. Most of them are connected with intimate attitudes toward the ideas not merely of nutrition but of reproduction.

The man who could not eat food containing raisins explained his dislike of them by saying that he judged all tastes (so-called) by the feeling of the food in his mouth, that raisins felt like insects, and that he really liked soft and tender foods, in spite of the fact that he had a good set of teeth. The upshot of it all was that he showed an unconscious tendency in the direction of breast milk, in other words was, while a man in stature and years, only an infant in this characteristic, which, indeed, as the analysis progressed, was found to be paralleled by infantile traits in other spheres of life. Thus he made a demand upon his wife for an ex-

pression of tenderness of a kind that should have been expected only from his mother. He showed, too, an attitude toward the world which evinced in him an expectation that it would *give* him things, not that he should force things from it or even win them by his own efforts. This was side by side with traits that enabled him to do acceptably the tasks imposed upon him by his business, and to be taken by his acquaintances for a man in most other respects.

#### F. *Phobias*

A phobia (Greek word for *fear*) is a recurrent or dominating fear of some object or situation. All humans are continuously influenced by fears greater or less, the only distinction between the ordinary fear and that fear which is called a phobia being its strength and the effects which it has on the life of the individual. Most of our fears are so well hidden that they do not apparently affect our conduct, but when a fear is so great and its effects so numerous and so potent as to make our social effectiveness much less, then it becomes a phobia. If, for instance, a fear of any situation or thing is so powerful as to prevent a person from fulfilling any of his duties toward society, such as getting married, then it should certainly be regarded as a phobia and the person exhibiting it should be analysed. Phobias are of

course as numerous as are things or situations, but the more familiar types of them have been classed as follows: a fear of closed places, which is known as claustrophobia; a fear of open places, which is known as agoraphobia; the fear of being alone, fear of dirt or germs, fear of the number 13, etc.

For illustration we may take a case of the last named fear from Pfister. "A bachelor forty-seven years old carried on a war from his twelfth year with the number 13. His sufferings forced him to leave school and spoiled his whole life for him. He was constrained to pay attention to the number constantly. Thirteen minutes before and after each hour was a moment of anxiety for him, as well as every position of the hands of the clock which added up to 13, e.g. 8:23. Other situations which produced the anxiety were, to mention only a few out of hundreds: If it struck eleven when two persons were in the room, or if five persons were at table at eight o'clock. He could not stay away from home thirteen hours. The whole of March (3d month), 1910, was an unlucky month, in which he did not dare to undertake anything important, as well as February, 1911, etc. The hours from five to eight were sinister because five, six, seven and eight add up to 26, which is twice 13. Every thirteenth line of a letter, every set of numbers which summed up 13 brought misery. He had to shun not only every house numbered

13, but all the residents of such a house. . . . The most remarkable was the inability to go to bed at ten o'clock because he always said three prayers."

The phobias just mentioned are all so-called "abnormal" cases, that is, they have gone so far to interfere with the regular, orderly and smooth working of the daily life of the persons exhibiting them. Now, every preference of a negative character—that is, every disinclination to do anything that has received the sanction of society—is a state of mind existing in an otherwise "normal" person and corresponding to or representing in the normal person the phobia of the abnormal one. When you are in Rome, do as the Romans do, is an adage that calls for the complete harmonising of the individual with his environment. There ought really to be nothing in our lives that we should not be eager to do, just as our fellows do it, if not even a little better, or more enthusiastically. To live among people and continually to refuse to do the things that the people all around us are doing is a restriction upon ourselves that has been placed upon us by the independent activity of our complexes, developing as they do in the depths of our Unconscious, and differs only in degree from the well developed and organised phobias that have been mentioned above. Disinclinations are little phobias; acceptance and acquiescence are

normal healthy states of mind. Rejections and refusals and declinings are unhealthy, abnormal states of mind, for they imply a lack of power to cope with the situations rejected or dodged, and an unconscious belief on the part of the declining person that his constitution, mental or physical, is not strong enough to stand the strain.

“ Thus the neurotic battles with spectres, and the normal, too, are in the power of *unreal* forces, which lead him now to injury and now to good fortune. The liberation from Maya, Illusion, is indeed an essential part of the problem of salvation, but not in the way that Buddhism teaches. The emancipation from that which is not actual, but which stands in the way of our living our best, is necessary for the highest possible unfolding of the noblest spiritual powers. But the liberation lies only in this new unfolding of the craving. Most normals, too, suffer from obstructions which rob them of a considerable part of their ability to act ” (PFISTER, *Die Psychanalytische Methode*, p. 128).

### G. *Our Mental Attitude*

One of the first problems of the person who is confronted with the existence within himself of a Titanic force such as the craving of the Unconscious, is how to regard that Unconscious within him. Are we to regard it as a hostile force within

the camp, and try to annihilate it? No, for it is not hostile to us but only to certain of our limitations imposed upon us by our necessity of living as members of an organic whole, society. Are we to be ashamed at the discovery or enlightenment concerning the true nature of that which is so great a part of us, and so great and invisible a factor in all that we say or do? No, for we are not alone in that particular. All of our fellows are as clearly dominated by the Unconscious as we. Shame should arise only from a knowledge of inferiority of our acts from a moral point of view. And our feeling upon learning that this archaic Titan is still alive within us should be that we are thankful for having been warned in time to avoid making at least some of the mistakes that we should have made if we had remained ignorant. Are we to be so horrified at the revelation of the patricidal and incestuous monster that we harbour in our breasts, that we feel discouraged and unable to cope with him? No, for we know that its primal craving, which for a moment strikes us as so savage and brutal, so elemental and overpowering, needs only to be harnessed, like Niagara, to become docile and productive. And just as the waters of Niagara have been employed to generate electricity for light and power, now in small part but possibly later in its entirety, so the primal forces of every person living and doing his

work in a civilised community are now partly available for the purposes most advantageous to society, and plans can be made immediately to yoke up the whole of each individual's power for social and withdraw it from asocial aims. All the activities of men, ploughing, reaping, buying, selling, reading and writing and studying, belong to the type of action controlled by what is called directed thinking. I said above "partly available for society." It seems that as yet all the directed activities of men are but a sort of safety valve to prevent the social machine from being blown up by its superabundant steam. It is clear that if all the energy of the human race, now so largely dissipated in undirected thinking and its resultant activities, could be directed toward social aims, the numerous ills of humanity, so many of which are unnecessary, would be reduced to a minimum of necessary ills of which there are quite enough.

So if one is told by the psychoanalyst that his dreams reveal an infantility, or a strong mother-complex or father-complex, he may be assured that the dreams of most persons do likewise. Only the new information requires a new reaction. We are to respond to the new environment of the Unconscious that we find ourselves in, by a new activity directed along the lines indicated by the analysis. The first characteristic of the type of

directed thinking is that it fatigues us, and that the undirected thinking or phantasying does not. Therefore that is to be one criterion by which we may judge the results of our new activities. They must produce in us a healthy and unworried, untroubled fatigue. There is a great satisfaction comparable to the keenest physical satisfaction given to mortals, in the complete exhaustion of one's powers daily in the pursuit of the most productive ends. This fatigue differs entirely from the fatigue of nervous persons in whom there is a psychological conflict ever present. Such people are fatigued when they begin a piece of work, by reason of the conflict in their ego caused by the fact that they are not united with themselves, so to speak, and that every motion that they make is opposed by forces within themselves which pull against them in whatever they are doing, and make each separate effort twice as hard as it would be if there were within them no such opposition to everything they do. It is as if they were carrying a pound of some commodity in a case that weighed ten pounds, or as if we gave to a day-labourer a shovel weighing fifty pounds with which to dig up shovelfuls of earth weighing thirty pounds. The test of the right kind of fatigue is its coming at the end of a day full of toil in which we can forget ourselves, and be ignorant of the fact that we are tired until after we



stop and look at the clock and find that it is time to go to bed.

This is a strong contrast to the way many people work. They keep looking at the clock and yawn, and the unexpired time of their necessary hours of labour acts as a drag upon their further effort. So, then, the test of the productiveness of a day's work is to a certain extent a subjective one. No day is well spent if it contains any psychical conflicts that interfere with the united functioning of the entire psyche in an effort which brings at the end, and only at the end, of the day a feeling of thorough and satisfactory fatigue, a fatigue that is felt more or less as a surprise, and which prepares the mind for a complete relaxation in sleep. That is not to say that it must be a dreamless sleep. It is an undoubted fact that there are dreams for every individual every night. He does not always remember them, and for the person that is using up all his energies every day with a resultant satisfactory fatigue, it is quite unnecessary to pay any attention to dreams. But if there are constant dreams or frequent dreams of an unpleasant nature, then their being remembered is a sure indication that the person is not using up all his energy every day as he should, either because there is insufficient activity or because there is too much conflict in his ego during the performance of his appointed task.

The almost universally unknown causes of our fatigues or our insomnias or our dreams, and, as will be seen later, of many of our illnesses, are the unconscious wishes which, unacceptable though they may be to consciousness in their archaic form, manage, by disguising themselves as symbols of various kinds, to slip by the censor and appear incognito in a disguise assumed for the purpose of effecting their work, which as may be easily seen is at variance with the trend of social evolution.

In order, therefore, to gain a still deeper insight into the causes why the real motives of our behaviour from day to day are so neatly hidden from us under such perfect disguises, it will be necessary to trace very briefly the course of development through which, as psychoanalysis has discovered, the individual psyche passes. This development, as thus outlined, is quite different in many respects from that hitherto accepted as the manner of unfolding of the particular psyche, certain qualities being assigned to it by the newer psychology, even in the infancy of the psyche, which were not formerly supposed to belong to that stage of development.

## CHAPTER VII

### THE INDIVIDUAL PSYCHE

UPON the newborn babe streams in from the outside world a multitude of impressions which are reacted to according to the few primal desires with which it is supplied. The desires or cravings first in importance are those of respiration and nutrition. The infant has first to breathe and then to take food. The contrast in feeling between the stream of impressions assailing it from without and the prenatal Nirvana in which it has existed is so strong that its main desires are to renew the feeling of the warmth and calm with which it was surrounded before its birth, and the first means of accomplishing that gratification is by taking nourishment. Then begins a struggle between activity and passivity, which continues through life, a struggle between motion and inertia, between effort and relaxation; it might almost be said between life which incites the babe to outward activities, and death which seeks to drag it down to an insensate condition. Then begins the struggle between reality and pain-pleasure, though the struggle does not become conscious until adult-

hood is attained, which in some people is never, though they live to be a hundred.

The craving for satisfaction grows along a few simple lines, chiefly the nutritional and the sexual. Many symbolisms in folklore indicate the close relationship of the sexual and the nutritional cravings, one of which is the phantasy common to children and savages that impregnation is caused by certain foods. The shock which Freud has given to the complacent world of modern conventionality is due to his maintaining that the infant, even from the earliest months, shows unmistakable signs of sexual feeling. This is quite contrary to the general supposition that the dawn of sexuality is at the time commonly called puberty.

Freud recognises in the infant several different areas or zones of the body where feelings are located which are sexual in quality. These areas are called by him erogenous (love-creating) zones. The lip zone and the anal zone and certain zones on the skin are said to be the sources of sexual feeling in the years of infancy, as are the muscles of all parts of the body. True adult sexuality is attained when the cravings originating in these diverse zones leave them and are centred in the genital zone, thereby effecting what is called the primacy of the genital zone.

According to the Freudian scheme the child

spends its first four or five years in gaining its chief satisfaction in life from the stimulation of these few zones of sexuality. It gets very little satisfaction from the outside world, but most of it comes from squeezing as much pleasure as it can from the various methods of stimulating these erogenous zones. The earliest is the lip zone, and the prevalence of thumb-sucking among children becomes the classical illustration of the infantile sexual excitement. The later or adult form of sexual excitement and gratification is regarded by the Freudians as composed of the sum of the excitations of the other zones transferred to the genital zone. We thus have a number of sexual feelings which are, in the infant, diffused over different parts of the body, collected in the adult into one part of the body, and so depriving the other parts of the capacity of causing sexual pleasure. The objection to this theory is merely the logical one that he has taken it for granted that the sum of a number of elements is in quality the same as, but in intensity stronger than, any one of its components. Psychologically, however, it appears clear that the infant's sexuality is one that is separated into fragments, located in various places and later to be assembled.

The repugnance against seeing anything of the quality or intensity of adult sexual feeling attributed to children under five years of age is so

strong in most people that they have accused the Freudians of reading sex into everything. The reply to this accusation is that it is true that all excitement is primarily sexual, but that the word ~~sexual~~ is to be understood in a very broad sense, and that, viewed from the purely scientific standpoint, and freed as it should be from all ideas of prurience or prudery, there is no reproach in regarding what is admitted as the prime mover of human life and activity as an essential characteristic of all ages of human life, even of infancy. The corollaries of thus attributing sexuality in a broad sense to the earliest years of childhood are, as will be seen later, so important and so striking in their application that the reader will do well to restrain if possible his indignation against what he may deem to be a wrong view of the innocence of childhood, by reflecting that, in ascribing sexual feelings to that age, the Freudians do not for one moment intend that the innocence and purity of the child shall be doubted.

Developing as it does along various erogenous lines which converge later upon the central point of the genital zones, the psyche passes from the stage where it gets all its satisfactions now from one and now from another erogenous zone, and thus entirely from its own body, to a stage where it begins to differentiate its body from the outside world with respect to the satisfaction-giving qual-

ity now of one and now of the other. The entire skin is recognised as one of the erogenous zones. The child up to five years of age is without shame and enjoys showing his naked body and feeling the air and other objects on all parts of it. This tendency is called "exhibitionism," and the counterpart of it is the tendency to "peep" which is noticed in him by adults generally only when it is directed to things which they think he ought not to look at. The child loves "to see and eke for to be seye."

A period in the development of the individual psyche is passed through called the *narcissistic* period, from the Greek myth of Narcissus, who was infatuated with the view of himself which he got in a pool. In this period the child regards all things in their relation to itself and not as related each with some other thing or with all other things. Up to this point the principle of pleasure-pain has been the dominating one. Corresponding to this pleasure-pain principle which posits that the wishes of the child are fulfilled or not in the pleasure or pain in its own body, we have as another characteristic of the infantile psyche a pleasure in inflicting pain upon others, a form of cruelty, which is referred to in psychoanalytic literature as *Sadism* (from Count de Sade, whose novels exploit cruelty of man to woman). There is also a negative form of this called *Masochism*

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(from L. von Sacher-Masoch, an Austrian novelist, who depicts this form of cruelty practised upon self), which originates in the tendency of the infantile psyche to push pleasure so hard that it becomes pain, and then to acquire a fascination for pain inflicted upon itself.

This pair of opposites is explained partly by the principle of *ambivalence*, which sums up our experience that whatever quality of sensation is uppermost in the mind naturally suggests its opposite. Thus pain suggests pleasure as its relief; pleasure suggests pain as its possible termination. White is more closely associated with black than with any other colour, good with bad, love with hate. A parallel is drawn between the intellectual and the emotional ambivalence, and a physical ambivalence is shown in the fact that any position of the body, except absolutely relaxed lying down, is maintained only by the constant working of two sets of muscles, one pulling against the other. Furthermore, sensation itself is continued only by a change very similar to a change from a quality to its opposite, in that without contrast sensation is not possible to maintain. An unchanging blue soon ceases to be perceived as any colour, a monotone loses its auditory quality, the same smell if continued indefinitely is soon not perceived at all. The sensation must constantly be changed from what it is to what it is not. Thus ambivalence is



seen to be the very foundation of external perception.

From this time on it is possible that a sense of reality may be consciously awakened in the child. That is, it may begin to be aware that all the effects of action may not be the pleasure or pain it feels itself. It may begin to know that physical effects may be produced by itself upon the outside world, effects that are not equally matched with states of pleasure or pain in its own body. The squeezing of pleasure out of the sensations of the child's own body in the different erogenous zones leads not only to universal self-abuse of the physical kind in infancy, but, at a later date, to very many forms of mental activity indulged in for the ecstatic quality of the pleasure derived from them. When these are recognised as a form of mental self-abuse, they are frequently discontinued, and all other acts are scrutinised for elements symbolising this kind of introversion. Part of the rage for reading books shown by some young persons is a form of mental self-abuse in that it is centripetal, seeking pleasure not from the outside world, but in the inner life, a solitary vice which leads to other forms of introversion. While it is of perfectly natural origin, and no human but goes through a period of it, the normal individual inevitably develops away from it and turns his activities outward from his own body and mind.

The child will then begin to take an interest in the actions of other persons, and a stage is passed through which may be called the hero-worship stage. This is the age before the craving has become fixed on the opposite sex, and is the period of ardent friendships, boy with boy and girl with girl. This state of the psyche has been called the *homosexual* stage, and after a time it gives place to the heterosexual stage, in which each human normally picks out his or her life mate from the other sex.

The homosexual stage in the development of the individual psyche is based on the fact of the indeterminateness of sex at one stage in the physical development of the individual. There is a period in the growth of the embryo when it is neither male nor female but may later become either the one or the other. Furthermore, there is no individual who does not have in an undeveloped state some physical features which are, when fully developed in the other sex, accounted as essential characteristics of that other sex, e.g. the breasts in males and the hair on the face of human females. Parallel with his physical *bisexuality* runs a psychical bisexuality in all humans. In the infantile psyche the sexes are much less differentiated than in the adult. Little girls are mentally in every way much more like little boys than women are like men. In the homosexual

stage the masculine element in young girls seeks out the feminine element in other children, boys or girls. Young girls have not, of course, enough masculinity to desire the companionship of women nor yet enough true femininity to desire the uncouth roughness of boys.

The progress of the psyche in attaining true adult masculinity or femininity may be arrested at any step. Women with masculine traits, mental or physical, are common, as well as men with feminine traits. This accounts for much of the strong affection of some women, particularly if it is the *only* strong affection in either woman's life, and is the cause of much of the devoted comradeship of men. A highly masculine man is likely to have as intimates men with less masculinity than he. He spiritually plays man to their woman. The over-masculine woman in her intimacy with another woman may be spiritually playing man to the other woman, who in turn may be ultra-feminine and want masculine traits in a friend, but not too masculine, as a real man would be.

The extreme importance of this genetic view of the psyche will be appreciated only when we realise that the psychical development of any human being *may* be arrested at any one of these stages. It not only *may* be arrested, but it very frequently *is* arrested, or it is uneven, some parts of it being more advanced than others even in

the same person, with corresponding mental peculiarities which are noted but not understood by the person or his friends. In fact, Freud has gone so far as to say that there is not a single peculiarity that any individual can show that is not at bottom a sexual peculiarity, derived from the retardation or complete arrest of some part of this sexual development, in the broad sense, as briefly outlined above. With this is closely connected the Œdipus situation which has been given a short exposition in a preceding chapter. The natural way for the evolution of the relations of the individual to those persons who stand nearest to him or her, father, mother, brother and sister, is that he or she should before finding a life mate be thoroughly separated in feeling from the other members of the family, and not be swayed in the choice of a mate by any unconsciously perceived similarity between the loved object and the mother, in the case of the man, or the father, in the case of the woman. But psychoanalysis has shown that this unconscious element in the choice has been very common and is the real cause of a great deal of the unhappiness of married life. This is indeed the literal application in everyday life of the Œdipus myth. It is frequently the cause of that mystery—love “at first sight.” The man who falls in love at first sight with a woman is doing so in nine cases out of ten because there

is a similarity in appearance, voice, complexion, nose, hair, ears, eyes or what not, with his first love,—namely, his mother. That is a statement which will be met with contradiction, vehement in proportion to the truth of the statement in the individual case. The greatest need for a denial is found by those who fear the truth of a statement.

It would require far too much space to give in detail the various combinations of arrested and retarded development in the sexual development of the psyche only hinted at above. We all know, however, what different features of personality are valued by men in their estimation of women, and *vice versa* what different characteristics in men are looked for by women. In general it may be said that when a girl chooses for her husband a man much older than herself, she is taking him at least partly because he is in some respects, age included, like her father. All the other characteristics of older men enter unconsciously into the choice, too. The result cannot possibly be as happy as if these elements were not predominating in the selection. Or if a man marries a woman older than himself, it is ten to one that he is unconsciously playing a metaphorical Œdipus to her Jocasta, and that if he does not tear out his own eyes, as Œdipus did, he may do so figuratively, just as did the man who became blind

because of unconscious hate of his wife.\* (See p. 222.)

An extraordinary case of the Œdipus complex, or abnormal unconscious fixation on the mother, in the case of the man, is described in D. H. Lawrence's novel, *Sons and Lovers*.

By this time a fairly clear idea may be derived of the deep importance for human welfare and happiness of the psychoanalytic description of the manifestations of the Unconscious in the life of the men and women around us. And it must not be forgotten, it must never be allowed to slip out of consciousness, as we read about these unconscious fixations of the craving upon the improper persons, that they are unconscious, that the persons suffering them are totally unaware of it, and that by virtue of its being a repressed state the telling of it as true in their case meets at once with the most strenuous denial. They have, in their Unconscious, the strongest possible reasons to reject any such assertion. The general proposition that such a close psychical relation between mother and son or between father and daughter is bad, is readily admitted. It shocks our sense of decency to have it called an incestuous relation, as the Freudians call it, because we usually restrict in-

\* A too strong affection for the father, on the part of a girl, when it amounts to what is known as an unconscious fixation, is known as the Electra complex.

cest to a physical relation, and we are accustomed to regard conscious fatherly affection for daughter and motherly affection for son the sweetest affections that can be found. This conscious high appreciation of each other existing between parent and child of opposite sex is, indeed, not what is meant here. It is, on the other hand, the too close *unconscious* psychical relation which is the cause of so much of the disappointment in married life. It has been found again and again in psychoanalytic treatment of various nervous troubles that they were caused by this unconscious fixation, a condition which is discoverable only through psychoanalysis.

It is a case of reducing the whole of the most important human relations to the following: (1) the relation of the wife to the husband, and (2) the relation of the husband to the wife, depending largely on (3) the relation of the wife to her mother, (4) to her father and, practically the same as (3) and (4), her relation (5) to her sister or sisters and (6) to her brother or brothers, together with (7) the relation of the husband to his mother, (8) to his father, (9) to his brother or brothers, and (10) to his sister or sisters. But the most important of these are (7) the Œdipus complex, so called, and (4) the so-called Electra complex. As a matter of fact, the relations of a man—the unconscious psychical relation is meant,

of course—to his mother, his wife and his daughter are much the same, any one of them standing in the relation of surrogate, i.e. substitute, for the other. Similarly the relations of the wife to her father, her husband and her son are again such that any one of them may be the surrogate in the Unconscious for the other. This is a point of great importance in the interpretation of dreams, as well as in the appraisal of these factors in the causation of nervous troubles.

To return to our statement made earlier in this section, we saw that in order to be able to make proper selection of a life mate a person has to be free from any unconscious fixation upon the parent or parent's surrogate of the opposite sex. It is quite clear in the case of the man why this is so closely connected with the unconscious weaning of the man from his mother. If he is unconsciously controlled, as so many are, in his choice of a wife by his unconscious fixation on his mother, he will in picking out a woman be more likely to select one who will mother him in more senses than one, and in so selecting he is, of course, going back to the days of his own infancy. That implies that he is—unconsciously, of course—himself at the infant level of psychical development. And as he has not progressed beyond that level himself he will not have the mental, moral and spiritual qualities that will continue to cause



him to be regarded by his wife as a normal wife should regard her husband. If in addition to that the wife herself has an unconscious fixation upon her father the difficulties are doubled, for she will constantly be looking to her husband for qualities that she could rightly expect only from her father, and which are doubly impossible from a man who is unconsciously not a man but in his very relations to his wife an infant.

Thus we get the worst possible combination, and it is not at all uncommon. It is true that men and women have thus lived together in outwardly peaceful conditions and have only been dimly aware that something was the matter, but they could not tell what. Some have even lived thus in blissful ignorance that there was anything at all the matter in their married life. I hope no such people will have the misfortune to have this book fall into their hands! If it does, they may rest assured that they are not responsible for their misfortune, and that there are plenty of other people in the world just like them.

Of the unconscious relations existing between the two parents and the children of both sexes as indicated in a preceding paragraph, the one which has received the greatest amount of attention from the psychoanalysts is the relation of the child to the father. The unconscious psychical attitude of the child to the father is summed up

in the expression father-complex or father-*imago* or father-image. Now, the word *imago* was chosen by the psychoanalysts to express the appearance of the parent to the Unconscious of the child. So we speak of the father-image and the mother-image. It is interesting to note in this connection the meaning of the word *imago* in the ancient Roman customs of funeral ceremonies. The *imagos* or *imagines* were masks of ancestors modelled in wax and painted, preserved by patrician families, and exposed to view on ceremonial occasions, and carried in their funeral processions by persons specially appointed to walk in procession before the body wearing the masks of the deceased members of the family, and clothed in the insignia of the rank which they had held when alive (Harper's Classical Dictionary). The father-image, therefore, is the complex of all the attributes unconsciously projected upon the father by the child. This photograph on the wrinkled film of the child's Unconscious shows the child's unconscious psychic reactions to the situation of having a father, in which are included all the restraints which society imposes upon the physical manifestations of the unconscious cravings, together with the arbitrary and fortuitous exactions of the particular father or father surrogate. Analogous remarks might be made concerning the mother-image.

The imago thus represents in its comparative extent in any given individual a measure of the development of the psyche toward a separate existence. If the mother- or father-*imago* is found by analysis to play in the Unconscious of any individual a greater part than it should, the psyche is by so much short of its proper independence. Jung maintains that the father-image is responsible for most of the ills of neurotics, and that if there is no father's personality in the history of the case, there will always be found a dominating influence exerted by the grandfather. The father-image, together with the mother-image, is seen to be closely connected with the *Œdipus* complex in that it reveals a too great fixation of the Unconscious upon the mother and a corresponding hostility to the father. A study which has been made by the psychoanalysts of the unconscious reactions of an only child to the father and mother situation, shows that it is very difficult for an only child to acquire the unconscious separation from the images successfully to attain independent happiness.

## CHAPTER VIII

### DREAMS

IF questioned about their dreams, most people called normal will say that they rarely or never dream, or that they have a recurrent dream of so peculiar a nature that they cannot explain it. The general attitude toward dreams is that they are of little significance for the past or the present and of none whatever for the future of the individual. The modern theory of dream analysis, however, contradicts both these statements.

The first dictum of the present theory of dream interpretation is that the dream is an expression of the craving of the Unconscious or, in other words, that it represents the ideal fulfilment of a wish. After the acceptance (positive or negative) of the statements already made in this book about worry and sympathy—namely, that worry is a fear which is in turn a negative wish, and that sympathy is always a negative wish, albeit a wish nevertheless—it will be easier to refute the natural objection that the dream of the death of a beloved relative or of a dear friend is the representation of the fulfilment of a wish, a wish being

the definite specific form taken by the general craving already mentioned.

A man dreams that a burglar enters his room and that he fires a pistol at the intruder again and again, and the bullets hit the burglar every time, but do not kill him. After telling me this very brief dream the dreamer asked me what I could make out of it. I told him that the complete analysis of any dream would take hours of study, even a dream so short as this. But I pointed out to him that the evident wish in this dream was to accomplish something the real doing of which was in some way frustrated. I asked him if he had not been dissatisfied with the quality of some of his performances. He admitted with an expression of much regret that he was wasting a great deal of his time which should have been more profitably employed. He read reams of novels which he forgot as soon as he had read them.

The analysis of a dream, according to the practice of the Freudian psychology, consists of the so-called free associations of the dreamer. In a quiet room free from all interruptions the analyst studies his subject (or patient, as the greater part of work on dreams in the newer scientific way has been carried on by physicians who have adopted the Freudian methods in their practice), or analysand, as the subject is sometimes called, who sits

in an easy-chair or lies on a couch. In these circumstances, which to many persons appear very absurd, when they consider the unusualness of the situation, the analysand is instructed to utter whatever comes into his head, without the least selection, and not to be afraid to communicate anything, no matter how trivial. On the principle already referred to that the Unconscious is most unobstructed when the least possible restrictions are placed upon it, there come up the most absurdly unconnected thoughts, even though they start from the topics mentioned in the dream. But it has been found over and over again that nothing really irrelevant comes to mind. When it is reflected that the object of the study of the dream is to ascertain the character of the unconscious thoughts, and that the unconscious thoughts are usually repressed, it will be seen that there could hardly be devised a better way to get them to the surface.

Most persons would consider such a mental operation an extremely unprofitable procedure, as indeed it is for those whose Unconscious does not trouble them too much. But when a physician to whom they are paying good money assures them that apparently the most inconsequential thought is yet closely connected with the states of mind that are causing a physical disorder, the whole process begins to look less ridiculous and they go on. But

the analysand soon finds that the thoughts do not come so easily. The restraints imposed on him by the censor (the projection upon him of the conventionalities of present-day social relations) have been so uniformly respected by him and he has been so constantly in the habit of refusing utterance to the inane fancies that have occurred to him now and then, that he experiences, especially at the first interviews, a certain embarrassment born of the desire to talk sense, and to keep to a certain topic, remaining relevant according to the conventional ideas of relevance, and some of the thoughts that occur to him in these séances seem so grotesquely remote from his purpose in consulting the physician that he hardly has the face to speak them out, thinking that it must be wasting valuable time, both his own and the physician's. But this point of view is exactly the one that the analysand is most desired not to take, but to pour forth without restraint everything without regard to whether it appears to him to have a connection with anything at all. If all that is in the mind of any individual could be taken out and examined by the expert modern psychologist, it would at once be evident just what were the most predominant thoughts and it could easily be discovered what was the reason for the subject's inability to act as a perfectly coördinated member of society. But this exhaustive inventory of the

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contents of the individual's mind is quite impossible of accomplishment, and the dream analysis is designed to take the purest utterance of the Unconscious, the dream, and supplement it by the thoughts evoked by the dream, and thereby to get a sort of cross-section of the stream of the unconscious thoughts, and, with that as a sample, to form an estimate of the mental lack of order (to avoid the use of the word disorder) which is reflected or projected through the subject's slightly averted relations with society, and by bringing these into full consciousness to straighten out their slanting, not to say crooked, character, and to readjust the subject in all his relations to the community in which he lives.

But to continue the account of the analytic procedure. After the analysand has set himself to speak out, without restraint, the thoughts that occur to him in connection with the dream, he realises that there is some force opposing the straightforward outgiving of his fancies. This force is known as the resistance (*Widerstand*). If this resistance is overcome, depending entirely upon the rapport between the analyser and the analysand, there arises a confidence felt by the latter toward the former, and realising the real interest of the former and the possible importance and bearing upon his case of the ideas that previously seemed so inconsequential, the analysand is



then capable of more like what seems a heart-to-heart talk. This change of heart is known as the transference (*Uebertragung*)—see Chapter XI—and is considered an essential factor in the successful analysis of any mental difficulty.\*

I will call the reader's attention once more to the fact that the content of the dream is entirely <symbolical, and say that the exact meaning of the symbols of the dream can be understood only by means of a thorough analysis by an expert psychoanalyst where all restraints upon the expression of the unconscious craving are removed. The next step in the dream study is the interpretation, which is based on the analysis.

I might illustrate the three steps in dream study by means of the burglar dream. The *dream* has been given above, the *analysis* in this case consisted solely of the remark of the dreamer that he was dissatisfied with the results of his life work as a physician, and the fact, quite evident in the conversation, that he was a confirmed stutterer. The stuttering is interesting in relation to the repeated shots at the burglar. They are both ex-

\* A note should be added here as to the length of the process of psychoanalysis. It varies according to circumstances, from one sitting to hundreds. Daily talks for eight months or a year may be necessary to resolve some of the problems brought by people who are physically sound, according to medical examination, while a single sitting has been known to remove a serious difficulty that has endured for years.

amples of frustrated effort. The *interpretation* was that the dreamer needed to give more time to serious work in medical research.\*

The most palpable characteristic of dreams in general is their apparent absurdity, or at least triviality. But psychoanalysis has shown that there are no absurd or trivial dreams.† Every dream, expressing as it does an unconscious wish on the part of the dreamer, is a very important part of him. When rightly interpreted, it is an indication of what he really wishes and what he is

\* This is the simplest possible example. I will give a slightly more complicated dream with its analysis and interpretation, but will say that one case of a girl otherwise very intelligent and quite normal, but who had a case of hysteria, has been reported in a European psychoanalytic journal, in an article which occupies 180 pages.

† It is important that the reader should recall at this point the facts concerning the nature of the censor,—namely, that he is that part of our psyche which represents in us the force of society which is continually at work upon us as long as we continue to be members of any social unit. The censor acts as a sort of restraint upon our simply and openly carrying out the wishes of the archaic and infantile Unconscious within us, and not only prevents us from doing things that would be detrimental to the unity and best development of the social system in which we live, but in the more civilised communities prevents us from even thinking such wishes consciously. The success of this effort of restraint is seen in the fact that civilised persons have so few crassly immoral dreams. The work of the censor is so complete that the immoral, that is to say unsocial, nature of the wishes constantly striving for utterance is absolutely hidden by him from the dreamer's conscious life, and can be revealed only by psychoanalytic research.

all the time unconsciously striving for, no matter what his conscious ideals may be when expressed in words. The reason why our dreams are so whimsical, so nonsensical, so bizarre, so apparently inconsequential, is that the true nature of the wishes which are the substratum of all our conscious activities is such that it is almost never acceptable to the conscious part of ourselves, and is therefore under the necessity of being very much changed before it is presented to consciousness. This changing is the work of the so-called endopsychic censor, and produces a series of pictures which are but symbols of the wishes in which the dream originated.

The result of the dream analysis is to replace almost every picture in the dream as we remember it with others. The first set of pictures making up the dream as we remember it is called the *manifest content* of the dream. The new set of pictures, to carry out this pictorial metaphor, which is arrived at by means of the dream analysis, is called the *latent content*. It is this latent content which is clearly significant of our unconscious trends. It is not to be understood by this that the latent content of the dream is something fixed that can be developed by the chemical action, so to speak, of the analysis, like the developing fluid with which we produce a photographic negative. The process of interpretation is a very

long and complicated one and the result is never complete. Some dreams are indeed not analysable at all. An interpretation can be inferred, from the general knowledge that the analyst may have at his disposal, from his greater or less experience, and there is a class of dreams that are called typical dreams because they are dreamed in almost the same way by a great many people. These typical dreams are therefore likely to have the same interpretation for all people who dream them, though the exact application is different in different cases.

The dream of the burglar given above may be taken as an example of the difference between the latent content and the manifest content of any dream. In this case the manifest content is the dream exactly as it was related, while what was latent in it, and what was brought out in the very brief conversation which took place concerning it, was that there was a desire on the part of the dreamer to accomplish something that would have a great effect upon other people. The greatest effect that one could have upon the life of other people would naturally be the greatest change that could be wrought upon another and the greatest change that can happen to life is to be changed into its opposite, death, so that the latent content of this dream, or at any rate a part of the latent content, is here indicated. The dreamer is dis-

satisfied with the effectiveness of his performances in his professional life and dreams of something that is as far removed as possible from the desultory nature of his everyday occupations.

Another illustration of the difference between the manifest content and the latent content is found in the dreams of Pharaoh, in the Bible, which were interpreted by Joseph. In this case the interpretation consisted almost solely of the translation of the manifest content into the latent content. "The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine."

This is again an interpretation of a dream without any recourse to analysis, the analysis of the dream being the contribution of modern science to the knowledge of dreams. It will be noted that the interpretation of dreams, as practised by astrologers and charlatans, contains no study of the mental processes of the dreamer, but that the modern dream theory discussed here starts with the mental content of the dreamer, as indicated in cross-section by the free associations of the dreamer suggested by the dream.

I will give here a dream in which the first association gave the clue to the latent content. The

dreamer relates his dream as follows: "I seem to be with Tolstoy in Siberia. Am in a small room looking out through a door into a court and hear Tolstoy trying to make someone understand over the telephone. He yells at the telephone, but gets no satisfaction and comes in where I am. I offer to get his mail for him when I go to Volhyniansk. He says some Russian in a very soft and pleasant way and I do not understand it, though I seem to know what he means." The first association with this dream was Leo, then lion, then father. As this was a dream of a patient who was being analysed, and was communicated to the physician and worked out in his presence some seven months after the beginning of the treatment, the reference to father may be easily understood. The physician in such a case generally takes the place in the Unconscious of the patient which the father took in the childhood of the patient,—that is, a position of authority and direction of activities,—and this dream, like others that have been dreamed by patients, is in effect a sort of protest of the Unconscious against the obscurities of some parts of the psychoanalytic treatment. The dreamer says to the analyser in this dream: "You are talking a foreign language to me. More than that, it is almost as bad as if you were talking Russian to me over the telephone. You are very pleasant to me personally,

but to my Unconscious, which you seem to be trying to get in communication with by telephone, you are extremely impolite, not to say savage. If you would come down a bit from your lofty position as an authority and even talk your native language to me directly, I should at any rate seem to understand."

The difference between the manifest content of the dream and its latent content may be amusingly illustrated by means of the following quatrains contributed by Deems Taylor to the *Century Magazine* in 1912.

*Ape Owe 'Em*

*When fur stews can this sill leer I'm  
Toot rye tomb ache theme e'en ink Lear,  
Youth inked wood butt bee weigh sting thyme;  
Use eh, "It's imp lean on scents shear!"*

*Gnome attar; Anna lies align!  
Nation mice lender verse says knot—  
Fork rip tick poet real Ike mine,  
How Aaron weal, demesnes allot.*

This bit of humour shows in a number of ways the relation between the dream and waking life. First of all it is immediately comprehensible to a person hearing it read aloud by another person,

which shows that its cryptic appearance is due largely to the same causes that make the dream unintelligible at first sight,—namely, that it is taken at first glance as a real visual entity. Of course the effort to make sense out of it from the purely visual point of view is useless. It needs to be rearranged into an auditory series. Then the sense of the verses becomes clear at once. And just as the purely auditory apperception of it by a second person renders it comprehensible to that person, while it still remains obscure or nonsensical to the one who is looking at it and is misled by the different spelling of the same sounds, so the dream, as a predominantly visual thing, necessarily deceives the dreamer, and he needs the different point of view of a second person to rearrange the elements, all of which, to be sure, are in themselves reproductions of realities (English words in the verses) and might make sense if used in other connections, but are illogical as they occur in the dream, just as are the separate words in the verses. In the case of the dream the second person is the analyser. It is impossible for an ordinary uninitiated person to interpret his own dreams; it is only after he has learned the special methods of unravelling the condensations and displacements and other transformations to which the dream has been subjected by the activity of the censor that he can begin to be an interpreter of his



own dreams. It is not the purpose of the present writer to go into the details of such unravelling, but merely to indicate the nature of the process. Thus the dream has to be studied in the greatest detail to find out what it really means to the dreamer. Just as the words "Gnome attar" in the second quatrain are immediately understood if the same sounds are spelled "No matter," so the several elements of the dream, whether they are pictures or words, must be examined comparatively, and their relations to each other and to the dreamer ascertained by a study of the mental material of the dreamer as exhaustive as it is possible to make. The difference in accent between the words "Ape Owe 'Em" and "A Poem" illustrates the difference between that part of the manifest content and the latent content of the dream which is produced by the displacement. Just as the stress accent of these two phrases differs in pronunciation, so does the emotional accent of the latent content of the dream differ from that of the manifest content, inasmuch as elements which in the latent content are of the greatest possible importance are represented in the dream frequently by elements to which no importance can be assigned.

The manifest content of the dream has been produced by four main processes which are called *condensation, displacement, dramatisation and*

*secondary elaboration.* The process of condensation implies that each element of the dream is like the composite photographs which are made by exposing the plate or film to a number of persons and getting a combination photograph in which all the similarities are emphasised and the differences are more faintly registered.

In illustration of the work of condensation Freud, in his book on the Interpretation of Dreams, gives the following which was dreamed by himself:

“I have written a monograph on a species of plants. The book lies before me; I am just turning an inserted coloured plate. Near the illustration is fastened a dried specimen of the plant.”

The circumstances which were condensed in order to form the manifest content of the dream as here given were, among others, these: In the window of a bookstore he had seen the day before a monograph on the cyclamen; he had himself once written a monograph on cocaine, which was associated in his mind with a conversation with a Dr. K. the previous evening, which he considers the actual dream instigator. Botanical monograph is connected in his mind with a Professor Gardner, his blooming wife, with a patient named Flora, and with a lady to whom he had told a story about some forgotten flowers. Monograph is associated with the one-sidedness of his profes-

sional studies and the fondness he had for collecting monographs and making collections of other kinds. The cyclamen was his wife's favourite flower. It will be seen by this example that the botanical monograph is, as it were, a condensation of a number of realities and thoughts. This composite character of each particular factor of the manifest content of the dream is expressed in other terms by saying that the factors are "over-determined." This does not mean that they are superfluously determined or caused by an overplus of unconscious factors, but that each element of the manifest content of the dream is, like every other manifestation of the Unconscious, produced not by one assignable cause but by a number of causes. Over-determination means, therefore, not superfluous determination but multiple determination. This is true of practically every dream, and the dream analysis consists of the free associations connected with the topics of the dream, as these associations are evoked at the time. This is for the purpose of separating out the several elements which were condensed to form each factor in the manifest content. From the elements thus separated out there emerge the thoughts expressive of the unconscious trend which it is desired to discover.

The second change mentioned as characterising the transition from the latent to the manifest con-

tent of the dream is the *displacement*. This results in a change such that some circumstances which in real life are considered of the greatest importance are, in the dream, given a minor part to play, while things that in our waking life are thought of as the merest trivialities are given the most prominent place. The result of this, as may well be seen, is to turn the values of ordinary life quite upside down, and necessarily gives many dreams the appearance of being the purest nonsense. Thus, in the dream of Tolstoy the remoteness of Siberia and the foreign element of the Russian author were possibly produced for the purpose of escaping the vigilance of the censor, who would not have allowed the biting criticism of the methods of the analyser to be openly expressed. They were admitted to consciousness only by way of a complete transmutation into images that were merely symbolical of the original dream thoughts.

After recognising in the dream the latent content and the manifest content which has been made out of the dream thoughts that constituted the latent content, and seeing how the manifest content, or the dream as it appears to us when we remember it upon awaking, has been formed by the processes of condensation and displacement, we are now obliged to consider a third factor in the process of dream formation, a process to which

has been given the name of *secondary elaboration*. In many dreams there occurs the thought, "Why, this is only a dream," particularly in some types of unpleasant dreams, where this idea seems to be in the nature of a double reassurance. On the one hand we are reassured that the unpleasant features of the dream are not real, and on the other hand we are assured that we may go on sleeping. This is regarded as an instance of the contribution from the conscious life to the formation of the dream, and is taken as a good example of the way in which the dream is worked out from the point of view of consciousness, or as the secondary elaboration of the dream. The primary elaboration would be the working of the exclusively unconscious factors which have, as it were, prepared the dream for delivery into consciousness. But the condition in which it is presented for acceptance into the conscious life is so foreign to the mode of thinking of conscious life, on account of the changes that have been wrought in the original dream material by the processes of condensation and displacement, that our conscious mind is obliged to change it still further in order to make it clear enough to be remembered. This process of secondary elaboration is somewhat analogous to the change in an idea made by presenting it in the form of words after it has been originally presented in the form of a picture. It

might almost be said that the difference between our dream as we really saw it and as we remember and recount it is like the difference between a picture and the verbal description of a picture. The picture is one thing to the person who is looking at it, but quite a different thing to the person who merely reads a verbal description of it. This is due in part to the various associations that the words of the description may have in the mind of the reader. It is quite similar in the case of a dream that I am trying to narrate, even to myself. If we regard the dream as the work partly of the Unconscious, and if we remember what has already been said about the origin of ideas in general from the Unconscious, it will be easy to see that the words in which I communicate my dream to another person, as well as the words in which I even attempt to account for it to myself, are supplied to me also by the Unconscious. So that even in the act of putting the dream into words, no matter for what purpose, there is a deflection, so to speak, given to the account by the Unconscious. The account of the dream is more or less under the control of the Titan, just as the dream itself is. We may say, therefore, not only that we dream the dream, but that in a certain sense we dream the words in which we narrate the dream. This applies not only to the words that actually appear as a part of the

dream, such as the name Volhyniansk in the dream of Tolstoy given above, but also to the words that are "selected" for narrating or describing the various episodes of the dream. Frequently, indeed, the words so "selected" seem even to the dreamer ridiculously inappropriate. The dreamer often says that the words he has used are unsuitable, but that he cannot think of better ones. Or he has the feeling that a figure in the dream may be a man, or it may be a woman, but he is not sure which; he said a man, but thinks that probably a woman was what he really meant to say. This state of mind shows the unconscious factor which is so large in the formation of the dream still acting in the account of the dream.

When I spoke above of the words being selected to describe the dream, the question naturally arose as to who selected them. The narrator of the dream selected them, of course. But what part of him selected the words? The unconscious part of him. The same element in his nature which supplied the pictures of his dream also supplied the words with which to describe them. This seems the more natural as many dreams that are written out as soon as the dreamer wakes, and are laid by for a time, seem entirely foreign to him after a month or so and he cannot remember any more about them than if they were the dreams of some other person. If dreams are written out

upon awaking they are frequently written in a sort of dreamy state, and in this case the secondary elaboration of them approximates most closely to the primary elaboration which is the unconscious formation of them. But if a dream is remembered and related to the analyser after a lapse of some hours it has had time to crystallise into a definite form which is kept constant more or less by means of the words in which it is cast. If it is not put into words except at the time of the analysis, it takes a form which may change, if a repetition of it is requested by the analyser upon a subsequent occasion. Freud has with great insight pointed out that the discrepancies which thus creep into the account are sometimes of the greatest service in giving a clue to the most important meaning of the dream. It is believed that a second narration of the same dream which omits some of the details of the first narration leaves these out on the same principle on which things are forgotten generally,—namely, that those things are most readily forgotten which are associated in the mind of the individual with occurrences that are unpleasant to him. These factors of the dream which in a first narrative are present and which are lacking in a second account are thus thought to be an indication of what the Unconscious is trying to conceal, and therefore to be a clue to what is most desirable to bring to light



and have the emotions connected with them worked off in the wholesome atmosphere of psychoanalytic procedure.

Freud regards the secondary elaboration as a contribution made by the waking thought to the formation of the dream, and that the censor is regularly a sharer in the work of the dream formation (*l.c.*, p. 350). The result of this co-operation of the conscious in the making of the dream is to change the dream in the direction of a more rational occurrence, more like the experiences of waking life than it would be otherwise. The secondary elaboration therefore is effected largely in accordance with the laws which govern the familiar process of day-dreaming or reverie. A careful examination of the elements of the dream sometimes leaves us in considerable doubt as to whether the elements of the dream, or at least some of them, are not entirely supplied directly from the conscious life from this very source of day-dreams, so that it is said of some dreams that they have first been dreamed in the daytime and have then been brought to fuller consciousness in the dreams of the night. The rapidity of some dreams is thus explained. Freud cites a dream of a dramatist, who, during the first few lines of the play, at which he fell asleep for a couple of minutes in his chair behind the scenes, dreamed that the play had been played through,

the proper places enthusiastically applauded and the whole thing a grand success. He also notes (p. 357) that in the case of some dreams we cannot be sure that what we remember about them is what was really dreamed or not. Finally, he believes that a number of dreams are so faultlessly logical in their form that it is evident that they have been completely worked over by the conscious part of the psyche. Such dreams are to be regarded, or at any rate the apparent interpretation of them is to be regarded, with suspicion, because they do not really in this case say what they appear to say, any more than the extremely nonsensical dreams do.\*

A dream is thus seen to be not a fixed product that has a definite and unalterable form, but a living thing, which may go on developing if more attention is given to it, and the secondary elaboration of it is seen to be that part of it which develops generally after the dreamer has waked, and its extent is seen to be governed by the greater or less proximity to the sleeping state on the part of the person narrating the dream. The dream occurs in sleep and the secondary elaboration of it takes place in transferring it from the sleeping state to the waking state.

\* Freud (*Traumdeutung*, p. 459) says: "We have called the dream absurd, but examples teach us how clever the dream is in making itself absurd."

An important consideration in the study of dreams is the fact that the material at the disposal of the Unconscious for making the dream is primarily visual. We rarely dream except in pictures. We *see* things in dreams. Vision is sometimes a synonym for dream. Very infrequently do we dream words, and almost never do we dream smells or tastes. The primarily visual nature of the dream calls, then, for a characteristic of dream formation which has been called "regard for presentability" or "*dramatisation.*" The ideas that are more abstract therefore are not as such presentable in dream form, so that if the Unconscious wishes for instance to express the idea of criticism, it has to do so by means of representing a man talking a foreign language, as in the dream about Tolstoy talking Russian over the telephone, or about "a man dressed in a Roman toga, talking Chinese, and preaching a Hebrew religion." Similarly a dream cannot represent "IF," but instead represents what might be as actually occurring.

The effect of our daily life upon our dreams is expressed as follows: "The thought activities continue in sleep, not only those that are not finished on account of an accidental interruption, but also those that are not settled because we have exhausted upon them, problems of various kinds, all our thinking powers for the time being, and

those matters that in waking moments are rejected or repressed, together with matters that are quite indifferent and therefore do not require any conscious mental effort." "The residue of the day's impressions furnishes a copious contribution to the dream, and it is by their means that the content of the dream finally pushes its way into our consciousness. The unassorted experiences of the past day occasionally dominate the content of the dream, and cause it to continue the day's work; they may have any other nature whatsoever besides that of being a wish, and there is a whole class of dreams which originate predominantly or exclusively in the residues of the daily life." Some factors, therefore, of every dream are likely to be directly traceable to the experiences of the previous day.

With regard to the part played in the formation of the dream by the wish-fulfilment, it may be said that "some dreams, as those of children, are evidently wish-fulfilment dreams, while the others are wish-fulfilment dreams that have been disguised in every possible way." (Freud, *Traumdeutung*, p. 435.)

With regard to the status of the wish in the dream, it is said that "the wish may be stirred up during the day, and remain for the night as a recognised and unsatisfied desire, or it may have occurred by day but have been denied, remaining for the night likewise an unsatisfied but repressed

desire, or it may have no connection with daily life and be one of those wishes which become active only at night because they belong to the repressed matter of the Unconscious" (p. 433).

"The conscious wish, on the other hand, becomes a dream instigator only if it succeeds in arousing a coöperating unconscious element by which it is reinforced."

Furthermore "the wish represented in dreams is inevitably an infantile wish" (p. 435). This accounts for the necessity of the dream's being apparently so trivial and bizarre, because the nature of the infantile wish is such that it is most contrary to the restrictions placed upon us by society, and has to be very much changed in appearance in order to get by the censor.

Freud gives (*Traumdeutung*, p. 440) an account of the psychical nature of the wish, as he understands it. "There is no doubt that the psychical mechanism has attained its present perfection only by passing through a long evolution. Let us imagine it in an earlier stage of its efficiency before it has been so elaborately developed. Presuppositions that are based on other considerations tell us that the mechanism above all makes the effort to keep itself as free as possible from stimulation, and for that purpose assumes as its first form that of a reflex mechanism which allowed it immediately to transfer to a motor path

any sense stimulus that reached it. But the necessity of life disturbed this simple function, and produced the impulse to the further complication of the mechanism. The necessity of life occurs to it first in the form of the great bodily needs. The excitation set up by the inner need will seek an outlet in motility, and may be described as an 'inner transmutation' or as the 'expression of affective process.' The hungry child will cry or kick helplessly. But the situation remains unchanged, for the excitation proceeding from the inner need corresponds not to a momentarily pushing but to a continually acting power. A change can take place only if in some way by means of some external aid coming to the child a satisfaction is found to remove the inner excitation. An essential constituent of this experience is the appearance of a certain perception (in the example, food) whose memory-image remains associated from this time on with the trace of the memory of the excitation of the need. The next time this need arises, there will result, thanks to the connection that has been established, a psychical activity which will again fill out the memory-image of that perception, recall the perception itself and therefore exactly reproduce the situation of the first satisfaction. Such an activity as that is what we call a wish, the reproduction of the perception is the fulfilment of the wish and

the complete revival (or filling out) of the perception from the point of view of the excitation of the need is the shortest route to the fulfilment of the wish. It is no obstacle to us to suppose that there is a primitive state of the psychical mechanism in which this route is actually so traversed, and the wish therefore turns into a hallucination. So this first psychical activity aims at an identity of perception; namely, at the repetition of the perception which is connected with the satisfaction of that desire.

“Thinking in general is nothing but the substitute for an hallucinatory wish, and it is quite comprehensible that the dream is a wish-fulfilment, as nothing but a wish can drive our mental activity to work. The dream which fulfils its wishes in a short regressive way has in so doing only preserved for us a proof of the mode of operation of the psychical mechanism which is primordial and has been given up as being ill adapted to its end. In the night there appears as an exile what used to dominate our daily life at one time, when the psychic life was still young and incompetent, somewhat as in the nursery we find again the bow and arrow, the abandoned weapons of a stage of humanity now outgrown. Dreaming is a piece of infantile mental life that has been overcome. In the psychoses these modes of operation of the psychic mechanisms, elsewhere

in waking life suppressed, are again forced into currency, and then bring to light their unsuitability to satisfy our needs in the direction of the outer world."

The dream is the chief means by which we may penetrate deeply into the Unconscious. Freud calls it the royal road to the Unconscious. The first call on the part of the psychoanalyst is for the dreams of his subject. From them, through his knowledge of the processes which distort the dream into its manifest content, he learns the true condition of the psyche in its relation to the ideal psychical development and can cause the subject to see the multiform manners in which the Unconscious has deceived him. Far from being nonsensical the dream has been shown to be incapable of either nonsense or untruth, if the symbolic language in which it is necessarily expressed is rightly understood and translated into the language of conscious life.

The method of inference both as to the existence and the nature of the Unconscious and as to the significance of its several manifestations in dreams and in other hitherto unconsidered ways such as errors of speech and the sudden ideas that unaccountably pop into our heads is well illustrated by the anecdote related by Thackeray in his Roundabout Paper: "On Being Found Out."

"You remember that old story of the Abbé



Kakatoes, who told the company at supper one night how the first confession he ever received was—from a murderer, let us say. Presently enters to supper the Marquis de Croquemitaine. ‘Palsambleu, abbé,’ says the brilliant marquis, taking a pinch of snuff, ‘are you here? Gentlemen and ladies! I was the abbé’s first penitent, and I made him a confession which I promise you astonished him.’ ”

Just as the statement of either the abbé or the marquis alone is absolutely inadequate to prove the latter a murderer, so the manifestations of the Unconscious are unified only by a similar comparative method, the significance of the dream is shown only after comparing it with the thoughts that are associated with it, and the “symptomatic” character of certain physical mannerisms is inferred only by comparing them with other outcroppings of the Unconscious into conscious life.

No account of the interpretation of dreams would be complete without a reference to the development of the theory of Freud contributed by C. G. Jung of Zurich. Not satisfied with the materialistic interpretations put upon dreams by Freud, Jung thinks that they have not merely a retrospective meaning, but have a meaning for the present and a value for the future. Freud is criticised by Jung for tracing too much of the

dream back to the period of infancy, and to exclusively sexual causes. This gives it a meaning which is of less value. It would be merely disheartening to be obliged to regard the dream solely as an indication that the Unconscious is crassly material in its strivings, for it would then never be able to help man toward any form of idealisation. Jung therefore sees in the dream not only a psychic product absolutely determined by preceding causes in the strictly scientific sense of today, but regards the dream as an aspiration toward a higher form of intellectual and spiritual life.

Thus the dream about Tolstoy given above may be said to contain not only the dreamer's protest which would be an infantile craving for superiority in criticising, which means seeing a better method of handling than that of the psychoanalyst, but also a striving after that better view of life. Jung holds that there is besides the purely animal instincts which are brought to light by the process of psychoanalysis a much greater power for social coöperation. Comparing the psychoanalytic procedure with the *maieutic* method of Socrates,—than which, however, psychoanalysis goes much deeper,—Jung emphasises the very great social value of the newer method, in that those who are fortunate enough to have not only their baser natures but their

greater capacities revealed to them by this means are provided with " a philosophy of life founded upon insight and experience " which enables them " to adapt themselves to reality." \*

\* *Analytical Psychology* (tr. Long), p. 376.

## CHAPTER IX

### TWO KINDS OF THINKING

IN the chapter on dreams we took up the consideration of a kind of mental process called free association in which the person who was doing the thinking allowed his thoughts to come as they would and purposely withdrew from them any guidance whatever. He was obliged to learn the art of keeping his hands off his own thought, and it was found that that art was not so very easy to learn after all. In other words, there is in the adult civilised human a species of control or criticism exercised over all his thinking, particularly that in which he is trying to think for an audience, and above all when that audience consists of one person, and that person is known to be receptive to all the peculiarities of thought which may characterise the person under investigation. The very thought that I am under investigation, and that defects are what it is desired to find, naturally makes me instinctively and unconsciously endeavour to hide those defects. Thinking then takes a form and a certain direction which is determined by my idea of what the psychoanalyst wishes to find out about me. It is

almost impossible for me not to imagine what it is that he wishes to discover in me and if it is much to my discredit, I am but human if I try to conceal it. And we saw that the principal thing that we had to learn in the matter of letting the free associations go on as they would was to utter without the least restraint even what to our thinking seemed the most absurd conceits that might come into our heads. There are some things of which it is quite unlikely that a person even in the privacy of his own bedroom ever allows himself to think. It is quite unlikely that a perfect abandon in this kind of reverie ever takes place in normal persons, for they would think it but the raving of the insane. Why should the average normal do anything but shrink from losing or throwing away control of himself in that manner?

The vitality of the unconscious craving is much like a river that has been dammed in order to supply water power to run mills. If the dam shows any defects it may be necessary to take down a part of it, in order to repair it. If the dam were all knocked down at one instant the collected waters would do much damage in the valley below. It has to be taken down gradually by engineers and the accumulated waters drawn off slowly. A certain part of the dam is taken down first according to the plan of the engineer. In this simile we have a good illustra-

tion of the concept of directed and undirected thinking. The waters of the river before the dam was built are an example of a completely undirected stream, undirected except by the forces of Nature, who has been there from the beginning. But for human purposes it becomes desirable to direct the power of the water from its natural bed. Exactly in the same way it becomes desirable to direct the stream of the unconscious craving from the course which it has followed for ages. The original damming of the unconscious stream began later, but still long ago in the time when it became necessary for people to live together in families, in clans, in phratries. Every drop of water, every drop of human individual life falling on the earth from the rainclouds of the cosmic craving finds itself sooner or later hemmed in by this dam which is always present in all social systems of even the lowest degree of organisation. Almost every drop of water is destined to be directed through the raceway and to take its part in turning the mill wheel.

The points which this simile illustrates are that in the stream of mental life there is almost no possibility of the existence of absolutely undirected conscious thinking, no matter how great efforts may be exerted to attain it. The undirected thinking consciously attained in the free associations of the psychoanalytic method of re-

search are undirected only in a greater degree than those of ordinary thinking. The dam is, so to speak, partly taken down but not entirely. The extent to which the dam is taken down measures the degree of "transference" mentioned in Chapter XI and the success of the analyser in discovering the main currents of the craving which is the cause of the disturbances he is to remove. On the other hand, there is in the streaming of the unconscious craving a great amount of water that spills over the dam and whose power is wasted, power which should be directed into the raceway and help to turn the mill, a member of the figure of speech here used which represents the purely human element.

So, then, we have the natural forces of the unconscious craving collected by society for purely social purposes and diverted from their natural course. It will be worth while to examine the details of our hour-to-hour mental life from this point of view exclusively, as to whether they are examples of directed or undirected thinking, and not to forget that the amount of directed thinking that any given individual does is a measure of his usefulness to society, just as the amount of water that runs through the raceway is a measure of the amount of power available for the constructive work of civilisation. In every person there is a certain amount of time of each day spent in con-

scious reverie, which is a form of undirected thinking and as nearly undirected as is likely to occur in that person. There is also a certain amount of undirected thinking going on in the Unconscious in all persons. We have reason to believe that those persons having the greatest amount of conscious undirected thinking are the ones in whom the undirected thinking in the Unconscious is greatest in amount. And *vice versa*, those persons who have most advantageously disciplined their conscious thoughts are the ones in whom the unconscious mental processes are the most productive. In the normal human, then, the two streams run side by side and function parallel with each other and, in great part, connectedly. The president of a large business corporation who spends a couple of hours a day at his desk and can afford to spend a great deal of time in recreation is an example of the parallel alignment of the two systems of conscious and unconscious mentality. While he may be to all external appearances playing golf at his country club, and apparently devoting to the game all his energies and enthusiasm for the time being, it is quite certain that he has succeeded in getting his Unconscious to take over for him the solution of a number of problems, and that when, the next day, he returns to his office, his mind will be made up on a great many matters which needed his attention and his decision. It is a familiar fact



that some intricate mathematical problems are solved during sleep. Freud, too, notes that a number of the operations in the dream work are already completed in the Unconscious during the day, and are ready for incorporation into the dream-fabric at night.

On the other hand let us take for example, instead of the experienced executive, an ordinary person in whom the conscious mental processes are not so completely directed to socially organised ends. For eight or ten hours of three hundred days in the year he works at his occupation. If he is systematic, he succeeds in accomplishing more than if he is not, which is the same as saying that the more his energies are directed according to his plan or system, the greater will be his constructive, his productive work. That applies, however, to the three hundred times eight or ten hours in the year or to about 2,400 to 3,000 hours of working time, all of which is not by any means exclusively devoted to concentrated directed thinking, even though we admit as directed thinking all forms of directed or productive action. Variation is very great, as everyone knows, in the productiveness of different people's time even in the hours called work hours, from the laziest street cleaner to the most continuously operating telephone girl. But 16 hours of waking day leaves anywhere from 2,840 to 3,440 hours in the year which by most

people are spent in undirected thinking. From this must be subtracted all time spent interestedly and actively in sports and games. These are assuredly to be recognised as a form of directed thinking, although they may not ever be as productive as the activities especially devoted to bread-winning. The quality of the attention, however, during a great deal of the time that men are playing games is highly questionable. It all depends on how much of the time is actually spent on the movements of the game and how much on talking small talk.

The amount of time in a year that is not used up in mental operations designed to attain a definite purpose other than mere killing of time, is admittedly very great for almost all persons. When it is reflected that all this time is spent in actively or passively carrying on undirected thinking, which is popularly called reverie or day-dreaming, and in psychoanalysis is called phantasying, it will be realised how very large a proportion of the time of every one of us is spent in laying the foundations of future miseries. There is scarcely a more pitiful sight than old age slipping into imbecility because of not having a body of organised directed thoughts to fall back on, and there is nothing more inspiring than the intellectually green old age of some of the world's great thinkers and performers.

Now, the substance of the undirected thinking which we allow ourselves to become entangled in, as in a net, is nothing but the more or less disguised wishing of the Unconscious. If we let the thing go on developing as it wills, we shall have a result that is as archaic and infantile as is the untrained Unconscious itself, as we day by day slip nearer to "second childishness and mere oblivion." As the child is economically a burden which has to be carried by the other members of society, and begins to lose the attribute of being a burden only when, and in proportion as, it takes upon itself duties which relieve others from its own care and permit its caretakers to transfer their activities from this duty to a mere productive sphere, so any relapsing of the individual back into the state where he has to be cared for, as in old age, is a direct slip back into a state of infanthility.

In other words, all the natural and uncontrolled cravings of the Unconscious are archaic and infantile, for the sole and simple reason that they are not adapted to the furthering of the organisation of society. The serviceability, therefore, of any concrete instance of thought or action is the only standard by which we can judge whether the mind is phantasying or not in entertaining it. If directly or indirectly it is found to be serviceable to mankind, it has to be accounted directed think-

ing. If it is not thus serviceable it is inevitably a phantasy. The only redeeming quality that imagination can have is the quality of contributing something to someone other than the person who is doing the imagining. The reference of our thoughts to the existence of any other person redeems them from being absolutely selfish, which is absolutely introversional, which is completely phantastic. So it comes about that every phantasy is a step in the direction of isolation from others and every act of directed thinking is a step toward association with others. The picture of those who have walked too far toward isolation from their fellows is given in the words of a celebrated European alienist (speaking of dementia-precox patients in an asylum) :

“The patient who wishes to isolate himself from reality must permit the environment to act upon him as little as possible, but he must also not wish to influence it actively himself and for two reasons. By doing so he would become distracted from within and obliged to heed the external world so as to be able to act upon it; furthermore, through the action itself he would create new sensory stimuli and other relations with reality. The autistic and negativistic patients are therefore mostly inactive; they have actively as well as passively narrowed relations with the outer world.

“ But the autistic patients have not alone a positive reason for busying themselves undisturbed with their own ideas where they see their wishes fulfilled. The imagined happiness is not absolute. It is destroyed not only through the influences of the outer world and the conception of reality, but in its place appears much oftener under such circumstances the sensation of the opposite of the wish unfulfilled in reality. All these patients have a life wound which is split off from the ego as well as may be and hidden by an opposite conception. For that reason they must defend themselves against any contact with their complex; and as in the split-up thought process of the schizophrenic, everything so to speak may have its association with the complex, so everything may be painful which comes from the outside. . . .

“ By means of this conduct the patients caricature and exaggerate only one of the usual manifestations of the normal. It is a general experience that questions which relate to complexes are at once answered in the negative even when the persons wish to be open and afterward speak of it without dissembling. For there exists an instinctive tendency to conceal the complex. Normal persons, likewise, see to it that their life's wound is not touched upon, and they also often have in misfortune the tendency to withdraw within themselves, because by contact with others

there are so many things that root up the pains, by association with the complex." \*

I have spoken of carrying on undirected thinking either actively or passively. The active type is best represented by the ordinary casual course of everyday conversation between friends and acquaintances, in which no information about matters of fact is transferred from one person to another, but only matters of feeling. If A tells B how he felt or gives him a long account of what he did, the details of which B cannot visualise or follow in any other form of imagination, A is only uttering a string of his own phantasies or unconscious wishes symbolised in one form or another, and the chances are that B will reply with a line of phantasies of his own couched in language descriptive of a motor trip or a shooting-party, etc. Such conversation never leads anywhere and in real social value is on a par with any other species of phantasying. Everybody would admit that a life made up exclusively of that would be utterly without value.

Another very concrete illustration of the active kind of phantasying is the writing of a certain kind of letter, which with its physical concomitants is frequently but a symbolism of the unconscious wishes of the writer.

\* Bleuler: *Theory of Schizophrenic Negativism*, trans. by William A. White, New York, 1912 (p. 20).

If a person sits down to write a letter that he does not very much want to write and begins by biting the end of the penholder, he shows in that act the working of the Unconscious on his actions. The biting of the end of the penholder is a return to the nutritional level, because the Unconscious of the man, or to whom the man belongs, does not want to take the trouble to write a letter anyway, because there is no reward held out to It. If It were going to get any immediate return for writing the letter, It would go about the epistolary labour with great eagerness. Plenty of ideas would rush in and the conscious part of the man would have a plentiful selection from which he could choose the best according to his taste and judgment and produce a very fine result. But this Unconscious is "not a good letter writer"; everybody knows it, and the sense of inferiority aroused in the Unconscious is the cause of some unpleasant ideas being stirred up in the basement where the fellow lives. It is exactly as if the fellow were told, "You can't do that," and believed it. Here comes in the feeling of necessity for a sense of mastery somewhere. If the fellow cannot eat one thing he must eat something else. He must be eating all the time, figuratively speaking. He must get, all the time, his feeling of superiority, and, as in a previously mentioned case, if he cannot get it out of one situation he will abolish

the whole situation. The feeling of inferiority before the pen, and the sense of not being able to cope with the letter-writing situation, immediately require the satisfaction to be supplied from some other source, and the Unconscious will accept that satisfaction from the nutrition or semblance of nutrition to be absorbed from the end of a penholder. That is why the diffident writer begins by biting the end of the pen. It is much as if in a house that was supplied by two electric lighting companies one of the currents failed and the occupant of the house immediately turned on the other. He had to have light at any cost. But it happened that one of the companies was able to sell the current at a very much cheaper rate than the other, and that the man who turned on the other current the minute that the first current was temporarily put out of commission was doing a ruinously expensive thing. That is what might be said of the person who begins to write a letter by taking nourishment from the end of a pen. He is doing something that is ruinously expensive to him, not merely from the point of view of the wasted time, but from the point of view of the misdirected development of his Unconscious.

We have considered here merely the physical manifestations connected with the attempt to write a letter in which the would-be writer was not very



strongly interested. The mental aspects of the same situation are familiar to everybody. This person—man, woman or child—sits in the well-known position with head thrown back as if he were some sort of receptacle about to have something poured into him. He actually waits for ideas to occur to him. That is really the only thing that all ideas ever do, as they are supplied by the Unconscious. And in a certain sense his consciousness is only a reservoir into which rises a stream of mental states, all of them having their subterranean source in the Unconscious. It may be said that the ideas that are contributed to this stream by the factor of sensation coming in from the outside world do not rise from the Unconscious. But while this is literally true as a fact, it does not represent the whole truth, for the sensations from the outside world are so much changed by the action of the large body of the Unconscious that they may be said to be the product more of the Unconscious part of the perceiving mind than the product of the world of reality.

To return to our hypothetical letter writer. If no ideas come to him, there he sits and wriggles. If they do come, we know that they come from the Unconscious, and are selected by the Unconscious for purposes best known to Itself. How many letters have contained mostly a list of

wishes, a list of misfortunes which might happen to the recipient, but all of them mentioned either by their negatives or their opposites or contraries! Whether you write to your friend that you hope that he will have good weather on his vacation, or that you hope that he will not have bad weather, they of course both amount to the same thing, which is that your Unconscious hopes that he will have bad weather. Otherwise why mention weather at all? It is the same thing whether you write that you hope that he will arrive safely, or that you hope that he will not meet with any accidents, both of these expressions of good will really meaning that your Unconscious would be most interested to hear that he was well shaken up in an accident. Otherwise why mention accidents at all? If accidents to your friends were not uppermost in your Unconscious, which from the inferiority point of view takes all other persons as rivals whose downfall It desires, you would mention them not at all. They would simply not occur to you as you sit with pen in mouth. There are some persons who are continually asking after the emotional states of their acquaintances, if they had a good time, if they enjoyed themselves, how they felt, etc.\* This interest is never sincere

\* Holt (*l. c.*, p. 8) tells of a man who tormented his wife and incidentally the friends that were present, for two hours on a quiet moonlight evening, by asking her if she was not chilly, if he should not bring her a shawl, etc.

from the point of view of the Unconscious, however sincere the speaker and hearer or writer and reader may consciously think they are. In a certain sense there is a class of ideas that ought never to be mentioned among people who think themselves friends. That would seem to cut out the expression of sympathy. It would. There is no good reason for the existence of most of the sympathy in the world. For let us analyse sympathy and see what is in it. By virtue of its history the word sympathy means feeling with, implying that when you sympathise with a friend you feel with him,—that is, have the same feeling that he has,—and that you are triumphant in the belief that he will feel better if he knows that you are feeling bad at the same time. Taking a concrete instance, if your friend cuts his finger accidentally, you can best serve him, supposing of course that you are really desirous of serving him, by accidentally cutting your own finger, and letting him know how much it pains you. That is a literal “feeling with,” a paralleling of one misfortune by another, as if two misfortunes made a fortune. The next remove from this is the paralleling of the real misfortune by an imaginary one. Your friend cuts his finger in this case and you, instead of actually taking a knife and accidentally contriving to cause it to inobservantly cut you, cry out that you feel as if you had been cut, you can

imagine exactly how the lancinating pain of the severed flesh must exquisitely anguish the unfortunate friend. Or you recall with realistic detail how you or your uncle or cousin suffered in the same or similar circumstances. The really thoughtful person does not want any sympathy, for he knows that unless he is willing to have misery doubled in the world, he is unwilling to have his misfortune propagated to return upon him later with interest, as it would be if it were really so contagious as sympathy would try to make it. Of course it will be said that here we are really not talking of the best form of sympathy, but of the worst. Granted. Expressions of sympathy, then, are to be expunged from our budget of conversation. We see now, I hope, whence all expressions of sympathy arise. But we began to talk about the difference between directed thinking and what psychoanalysis has called phantasying, and find ourselves in an unsympathetic treatment of the feeling called sympathy. Now, what is the verbal expression of sympathy but an instance of a sort of undirected thinking which is for the time taking the rightful place of directed thinking or action? There are appropriate words and actions that may helpfully be said and done in times of suffering, but they do not include much if any verbal expression of regret. We know now that the mental state called sympathy is but

the outpouring of envy, revenge and other hostility from the depths of the Unconscious. The recipient of such sympathy always pretends to be very much gratified and eased of his misery, but he is only prevaricating according to the immemorial usage of his equally deluded forebears. But the duplicating, by means of words, of the pain or suffering of some other person is nothing but the elaboration of the unpleasant situation, a dwelling on the thoughts and sensations of the agonising circumstances, and a prolongation or propagation of the misfortune, the only purpose of which could be the preparation of the victim to suffer greater ills with more heroic fortitude. The verbal expression of sympathy is a case of phantasying or undirected thinking, that is the kind of archaic thinking that the Unconscious is always doing until we get it partly trained or its nose ringed, so that it can be made serviceable for society.

The variety of undirected thinking spoken of above as passive is illustrated in the reading of novels, stories and fiction of all kinds and even the reading of some newspapers and magazines. The clearest and most undiluted form of it, however, is the ordinary day-dream or reverie. It needs no description, being perfectly familiar. The physical accompaniments of it are also well known; the motionlessness, the far-away look in the eyes,

the difficulty of interrupting it when it has gained a good hold upon the victim, hardly need to be mentioned.

Jung, in his *Psychology of the Unconscious*, says of the directed thinking that it is characteristic of civilisation since the Middle Ages, that its most developed form exists in modern science and that the ancient civilisations were without it and all their thinking was of the undirected kind as seen in works of art and in myths, the essential quality of which was the phantasy.

“Here, we move in a world of phantasies, which, little concerned with the outer course of things, flow from an inner source, and, constantly changing, create now plastic, now shadowy shapes. This phantastical activity of the ancient mind created artistically, *par excellence*. The object of the interest does not seem to have been to grasp hold of the ‘how’ of the real world as objectively and exactly as possible, but to æsthetically adapt subjective phantasies and expectations. There was very little place among ancient people for the coldness and disillusion which Giordano Bruno’s thoughts on eternity and Kepler’s discoveries brought to modern humanity. The naïve man of antiquity saw in the sun the great Father of the heaven and the earth, and in the moon the fruitful good mother. . . . Thus arose an idea of the universe which was not only very far from

reality but was one which corresponded wholly to subjective phantasies" (p. 25).

Other characteristics of the directed form of thinking are that it is generally carried on in words and that it fatigues the thinker. The first of these brings up the problem of the possibility of thinking without words, which we have no space here to discuss, except to remark that thinking without words is more likely to be phantastic than thinking with words, which, owing to their long evolution as symbols of thought and to the great advantage of the symbol over any other form in expressing abstract ideas, are better fitted than any other medium of expression for *communicating* our thoughts. The fact that directed thinking fatigues the thinker and that he turns away from it as soon as possible and fulfils the wishes of the unconscious craving in allowing it to wander as it wills, restricted only by the symbolism necessary to disguise it in order to get by the endopsychic censor, explains why there is so much time given by all people to the undirected variety.

Intellectual sloth is the characteristic of by far the greatest majority of even the so-called cultivated people, and having accomplished a few hours of mental work they think they are tired out, that it will injure their brains to work constantly and so on, all these generalities being pre-

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texts furnished forth by the unknown Titan within them who wishes to continue his wishing uninterrupted. No horse wants to take a bit in his mouth, and, until he has been broken, it is a difficult task to make him take it and allow himself to be harnessed. The Titan within us must be harnessed and he will then work with and for us as does the horse. Not even a horse is a valuable member of society until he can do some work for it. If intellectual laziness were not so universal the moving-picture business would not have grown to such enormous proportions in this country. The placing of moving-pictures within the reach of everyone has put in everyone's hands the power to indulge without restraint in the tendency to phantasy, as the scenarios are for the most part written, consciously or unconsciously, with a view to supplying for everybody the fulfilment of their most extravagant wishes. The impossibilities of fairy lore are represented on the screen as actually visible and the tramp artist has only to draw a sketch of a glass of beer, reach forth his hand and take it from the paper and drink it before our very eyes.

The worst feature about the undirected variety of mental action is that it produces in the individual a habit of squeezing as much pleasurable affect as possible out of every mental experience. The undirected thinking proceeds solely upon the



basis of the principle of pleasure-pain and not upon that of reality, so that all the phantasies in which the psychic indulges are selected for their pleasure-giving quality. This does not exclude the undirected thinking of an apparently unpleasant quality, such as worry, for we saw in Chapter VII that there is a sort of pleasure derived from a certain degree of pain. The evil result of squeezing pleasure out of our phantasies is that the affects so heightened in this intemperate way are generally increased out of all due proportion with their normally exciting causes. In being thus exaggerated they are necessarily shifted in the mind from experiences which should have affects of that degree to experiences which should possibly have no perceptible affect tone at all. This has for one result the misplacement of affects in the Unconscious, and it is one of the contributions of psychoanalysis that the misplaced affects in the Unconscious are the causes of many nervous diseases. Misplacement of affect is partly due to the composite nature of the physical expression of the affect, and we shall see in the chapter on the cure of disease that some ideas are, as it were, dismissed from the realm of directed thinking, those ideas in short which are connected with affects or emotions so painful that we do not wish to entertain them consciously. These ideas, dismissed during the process of undirected thinking, are the

ones that gain an independent individuality in the Unconscious, and by virtue of the emotions connected with them, become subject to the conversion into physical symptoms accompanying the various diseases of psychogenic origin.

It is thus clear that the only course to pursue in a situation containing painful emotions is to retain the situation in consciousness, and subject it to directed thinking until the elements of the situation are classified and reacted upon in the social, and not in the asocial way, the latter being the way of phantasying which dwells only upon the pleasurable elements in any situation and ignores—that is, represses into unconsciousness—the painful ones. The only wholesome release from a situation full of pain is activity toward a reconstruction of the circumstances which occasion the pain. It is never a wholesome handling of the painful situation merely to go over the different incidents mentally and alone, for that course but emphasises the possibilities of finding some pleasure in the situation, and the hunt for pleasure is the natural trend of the Unconscious on the low, pleasure-pain level.

Some of the occasions in everyday life on which we are momentarily thrown off the track of the directed thinking on which we may at the time be engaged, will be given in the next chapter. Most of these illustrations of the temporary shifting of

our psyche from the directed track to the undirected are sometimes otherwise known as instances of absent-mindedness. In our work, in which we think we are following out a definitely planned course, and are not side-stepping from it, we sometimes find ourselves making mistakes or doing other slightly irrational things. These interpolations of the Unconscious are usually of very brief duration. We find ourselves doing or saying an inappropriate thing, and we immediately recover our lost control and continue with our work. Some persons consider such a getting off the directed track as a perfectly inconsequential thing and pay no further attention to it, except in cases where, at an important time, our Unconscious has made us say exactly the opposite of what we consciously intended to say. Then very likely we wonder what could have caused us to make such a bad mistake, and we wish we had a way to find out the cause of it. Psychoanalysis supplies the means not only of solving these problems but also of preventing a recurrence of the errors.

## CHAPTER X

### EVERYDAY LIFE

JUST as the factories have turned their wastes to profit by employing chemists to devise means for making use of them as "by-products," so psychoanalysis has, like the industrial chemists, turned to good account a number of mental products which would before the present day have been called utterly useless and trivial. I refer to the slips of the tongue and pen, to erroneously carried out actions, to certain types of constant forgetting, as well as to dreams, which are discussed in another chapter. Persons in perfectly good health, too, are sometimes pursued by a word which occurs to them without any apparent reason, and repeatedly, until they begin to wonder if it has any significance for their mental sanity. One man was pursued by the word "pentakosimedimne." Its recurrence troubled him and he took it to a psychoanalyst and found out after a short period of study where it came from. It is not in any dictionary, but it is a word of a type that Lewis Carroll called a portmanteau word,—that is, a word composed of parts of two or more

other words and having a meaning that is a sort of compromise between the two meanings of the original words. Thus in the famous poem "Jabberwocky" where the Unconscious-inspired bard says that "'Twas brillig and the slithy toves did gyre and gimble in the wabe" he explains the word slithy as being a combination of lithe and slimy, suggesting at the same time that the meaning of the new word contains the meanings of the two old words of which it is composed. Similarly the word "pentakosimedimne" was analysed by the specialist and found to contain behind its Greek elements a condensation of a number of the difficulties that beset the path of the person in question, which being in this way called to the attention of the puzzled individual were of not a little service to him in freeing himself from those difficulties. If he had gone on being troubled by the persistence of this word's being forced into consciousness, he would probably have thought that he was beginning to lose his mind, and lost time, strength and efficiency in worrying about it. But the satisfactory result of his being able to have the phenomenon properly analysed was that he understood not only the meaning of the word but also the cause of the word's coming into consciousness. A further satisfactory result of the taking of the word into the sphere of directed thinking is a result that almost invariably is at-

tained in such cases. The word, having lost its mysterious and unaccountable character, and having been brought into the realm of ordered scientific thought, ceased to recur. That episode was closed, both in the Unconscious and in consciousness. The affects or emotions connected with it, which might easily have gone on developing below the threshold of consciousness, and might have been converted into a physical symptom, were worked off in the air and light of scientific knowledge and left a good instead of a bad effect upon the psyche. This indicates a very wholesome practical procedure for anyone who is troubled by the mysterious appearance of any thought in consciousness. It makes no difference whether this thought is in the form of a word or a picture or a bit of music which keeps "running in one's head," or even the memory of an odour, a not impossible thing, we know that there is a perfectly legitimate natural cause for its occurrence, and if we cannot find the opportunity to have it analysed or are unable to analyse it ourselves, we may be assured that it is not a sign that we are losing our minds, but that on the contrary it may be a warning sent up from the Unconscious concerning something that we may be acting unwisely about. It then behooves all persons, if there enters a mystery into their minds, to take the most businesslike methods they are capable of to

order their life as well as they can, and as quickly as they can, in all particulars. The day may come when all teachers, even of the lowest grades, may be trained in the art of analysing their pupils. Pfister's book \* was written for the special purpose of applying the principles of psychoanalysis in the schoolroom. But until the day comes when teachers are expected to know not only their subjects but also their objects, the pupils, psychoanalysis will be an expensive luxury to be had from non-medical specialists in this branch of psychology and from only a few of the most prominent neurologists.

Freud began his work with the mentally diseased. His attention was then called to the part played in the neuroses by the dreams of the patients, and their very great value not only in diagnosing but also in alleviating the disorders. Then he wrote his book on the interpretation of dreams, and later still, seeing the fine gradations between the sane and the insane, he wrote a book on the psychopathology of everyday life, in which he gives examples of mistakes in reading and writing, in ordinary actions of various kinds, all of them occurring in persons who could never under any consideration be classed as insane. The fundamental thesis of this book of his is that all our actions, even the unintentional ones which

\* Cited pp. 68, 119, 121.

crop out as mistakes, errors and lapses of memory, have a common cause in the Unconscious, and that they are an expression of the wish of the Unconscious. Thus if one writes a letter and forgets to post it, there is a probability that there was in the Unconscious a motive for not posting it. Possibly it contained a check in payment of a bill. Possibly the check was "inadvertently" left out, in which case the letter might be remembered and posted. If we "inadvertently" leave any of our belongings in the house of a friend the supposition is that there is an unconscious wish to return soon ostensibly for the purpose of removing the articles. If we blunder in shaking hands with a new acquaintance, the presumption is that our Unconscious sees something in the person that it does not like, probably a resemblance to some person who has offended us. If we find difficulty in meeting an appointment on time, it is likely that we have at least an unconscious desire not to meet it at all.

In the psychoanalysis of everyday life one whose attention has been called to it may notice the sudden occurrence to the mind of words which seem to be entirely unconnected with the general topic then under consideration. I have an example in my own experience of a word coming in that way through the Unconscious and not immediately perceived. As I sat in a restaurant one



day my eye wandered about and I suddenly heard mentally the word "Pittsburg." I was not conscious at the time of seeing or having seen the word printed anywhere. Being familiar with this experience, however, I looked purposively at all the printed words there visible and soon found the word on a bill of fare right before me, which of course I must have seen. The word had entered my Unconscious by way of the sense of sight and had then been pushed up from the Unconscious into consciousness by way of the sense of mental hearing. On another occasion I was sitting at my table writing when my consciousness became aware of a peculiar odour which by reflection was appreciated as being like that of ink. I then saw that I had laid my fountain pen down in such a way that the point of it touched the table cover. Some ink had soaked out from the pen and had, right before my eyes, made a stain about the size of a copper cent on the white cloth. In this instance the information that I had stained the table cover was conveyed first to my Unconscious by way of the sense of smell and then to my consciousness by way of a mental image of sight. In both these instances analysis, which I had not the time in the one case or knowledge in the other to accomplish, might have shown that there was some idea in my Unconscious particularly suited to call up the idea

of Pittsburg in the one case and ink in the other.

Another class of mental phenomena in which we see the unconscious element strongly predominating is that class of words by neurologists called neologisms. I have observed numerous neologisms occurring in my own mental states, which, however, lack the special character of being apparently newly coined words. All my so-called neologisms except one or two are words occurring in some language, but they have occurred to my mind in the way characteristic of neologisms in general,—that is, they have come up in apparent irrelevance to what I was at the time reading or thinking.

I was reading an encyclopædia article on Scottish-Gaelic Literature, when I mentally heard the word "marred." I always mentally hear these neologisms, as I do all the words I am silently reading. Furthermore, there is no articulatory movement, innervation or imagery in my silent reading. A sentence in the article read: "The beginning is marked." One might naturally say I had made the mistake of reading "marred" in place of "marked," but that was not the case, as I did not mentally hear "The beginning was marred" or get any such sense out of it, or try to harmonise "marred" with anything I was reading. The auditory image "marred" simply appeared unannounced in consciousness, and at-

tracted my attention (as all the others have done) by its apparent irrelevance, producing much the same feeling of surprise and annoyance that I should have felt if someone had spoken the word in a loud voice in a quiet room where I was reading to myself. The explanation of this neologism is, I believe, in the fact that a few hours before I had cut the first finger of my right hand. This damaging of the *first* is ideationally paralleled in the words "The beginning is marred" and the formation of neologisms is illustrated by the fact that letters are taken from any number of words on different lines and combined below the level of consciousness, and delivered already assembled. This neologism is manifestly determined at least doubly (it is of course impossible to tell how manifold are the determinations that have escaped my attention). There is the visual "mar + ed" in the word "marked," and there is an "r" in the line below, completing the conventional spelling of the word; secondly, there is the idea of the beginning or first and the first finger. I can only believe that my mind was "set" to read "marred" or any appropriate anagram in the first printed page that caught my eye, as my finger was aching and had two bad cuts in it, and I thought it was seriously damaged.

An illustration of the multiple determination of the neologism, as indeed of every manifestation

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of the Unconscious, is the word "coffin" which I mentally heard as I glanced at the following cyclopædia article:

**HANIFAH**, há-ně'fä, or **ABU-HANIFAH** (702-72). One of the four great Mohammedan Imams or Church fathers. He was born at Kufa on the Euphrates, and became founder of the Hanifites, the oldest of the sects of Mohammedans considered orthodox. His teachings were subsequently formulated into a code of Mohammedan law, which is still in force in many parts of the Ottoman Empire. He died in prison at Bagdad, where he had been placed for contumacy in refusing the office of Kadi, offered him by the Caliph, and declined because he thought himself unworthy of it.

It contains the letters of the word "coffin" at least five times and "box" once, not to mention the word "Kufa," which sounds something like "coffin."

A meeting of high-school teachers in a large city was addressed by a professor from a neighbouring college on the opportunities of their particular subject, which for illustration we shall call Latin. After a brief period introductory of his theme, he showed that he was getting warmed up to his subject by the following remark: "It is your duty to inspire your teachers," and hastily correcting himself he said "pupils." Why did this mistake occur? It is quite likely that he was thinking that it was his duty to inspire the teachers

who were present, following the traditional paternalistic trend that paralyses our modern European society brought over on the *Mayflower*, which implies that the teachers were to be regarded as finished and finite clods untroubled by a spark, and that the spark was to be supplied by the college professor. He felt that he had to inspire the teachers, because in his exalted position he had something to hand down to the assembled high-school teachers, who were grubbing along in furrows where later seeds were to be sown by the seminaries of the colleges and universities. His mind was so full of the duty that he himself had to perform that it cropped out in the slip of the tongue that I have recorded. He was evidently thinking of his self-imposed task of inspiring the teachers.

I stood on the corner of the street on which the post office is situated. At the time there appeared no reason why I should have paused there. When I got home I found I was out of stamps.

The impression of something forgotten is quite familiar. There usually is something forgotten. A man got into his automobile, and went to his home a distance of nine miles. When his door was opened by his expectant wife, he suddenly was aware of having forgotten something, but he could not think what it was. His wife's first words were: "Why, where is Jennie?" He had

forgotten his own daughter, whom he was to call for in the town he had just come from, and take home with him.

In the case of the pausing at the corner of the post office street, I could have perhaps recollected what was lacking if I had been at the time awake to the fact that there is always a practical reason for such apparently unaccountable actions. But the fact was that I did not fully realise that I had hesitated until later and then the post office was out of sight and so out of mind.

In the case of the man who had forgotten to take his daughter home with him, we should have to make a more extended analysis before we should be able to tell just why at that particular time he wished to forget his daughter.

On many occasions the Unconscious gives evidences of an ability to help in indirect ways in the ordinary details of daily occupation. I was sitting at my desk, and after finishing a letter opened a drawer to get a stamp. The stamp book was not in the drawer. So I put the letter in the envelope, addressed it and laid it aside, with the thought that the stamp book would turn up. This very thought is a slight indication that my Unconscious was operating with a view of showing me where the stamp book was. I had mislaid it, and I knew that consciously to search for it would generally prove useless and waste time, so I pro-

ceeded with my correspondence. In a few minutes something impelled me to move certain objects at the back of the desk. As I lifted a tray containing pencils, the stamp book was revealed.

On one occasion when I was very busy and unwilling to be interrupted, I was asked by someone for an article which I did not have and did not know where it could be found. After looking in one or two places for it, I said it might be found downstairs and I ushered the gentleman out of my room, saying, "Going downstairs is the best thing I can advise you," meaning "advise you to do." My Unconscious had a very slight effort to make, to change the word *advise* into the word *avoid*, after so far influencing me as to make me suggest to the gentleman that he go downstairs, which if I had thought twice about my form of expression I should have probably refrained from mentioning.

A teacher kept a boy after school to punish him for talking at an inopportune time. The boy said that if he stayed he would lose his train. Teacher said that if he had wished to get away on time he should have behaved better. The boy again said he must go at once and catch his train, as he had to do some work at home. The teacher paid no attention and the boy continued for a period of five to ten minutes to repeat that he must get home and that he needed to do work

when he got there. The teacher then said he did not believe the boy, and the boy then got very hot and said he could prove it. The teacher then said that the more the boy averred, the less would anyone believe, because they would think that the boy felt he needed much asseveration in order to create a belief. After the discussion the teacher walked home, leaving the boy in the school guard-room, and reflected as he did so that a curious feature of his mild state of excitement was the use of numbers in the following sentence with which he had sought to impress the boy: "If you say a thing once, perhaps people will believe you; if you say it twice, they will begin to disbelieve you; if you say it three times, they will believe you still less," etc. The teacher on analysing this climax-like sentence structure from the psycho-analytic point of view had the idea suddenly presented to him that he was in reality working himself up to a pitch of excitement by means of those very numbers, once, twice, and remembering that all excitement is fundamentally one, and that one is designed by nature to increase in intensity to an acme of pleasure, and then to cease by virtue of having spent itself, he suddenly awoke to the trick that his Unconscious had played upon him.

An example of symptomatic actions was observed in the case of a man who had recently become possessed of what was to him a consider-



able sum of money. This instance is the more remarkable from the fact that he had frequently noticed that tradespeople gave him too much change. The analysis of why tradespeople do that had occupied him somewhat. He had wondered whether they intended to give now a dime and now a nickel too much in change with the idea possibly that it would be noticed by the customer and accepted tacitly as a sort of mild graft which would be an inducement to continue to deal at the same store. On the occasion of which I speak, which was the day he had deposited quite a good-sized check to his credit in his bank, he went across the street to pay his bill at the drug store. The amount of it was six dollars and forty-five cents. Taking out the forty-five cents, as he supposed, he laid it on the counter. He would have been willing, if he had been called away suddenly, to swear that he had put down a quarter and two dimes. The druggist looked at it and then at the customer, who wondered why he did not take it until he saw that what he had laid there was a half-dollar and two dimes. This is a good sign that the man in question had unconsciously given evidence of a desire to give out money, a characteristic that had not been remarked in him before that time. Previous to that time he would have been much more likely to give out less than the proper amount, by mistake.

A man in leaving for his business one morning took out of the change pocket of his overcoat his elevated railroad ticket, and remarked to his wife that he was always careful to buy tickets in advance, so as not to have to get them in the rush of the morning hour. After he had gone a short distance toward the station, he again put his hand into his pocket and from the same place where he had taken out the ticket to show his wife he found the switch key of his automobile, which in his conscious moments he had intended to leave with his wife so that she might have the use of the car that day. We see here a good example of a certain type of mental conflict. On the one hand he wished his wife to have the use of the car, but there had been at one time quite an unpleasant feeling connected with the purchase of that particular car on the ground that it had been an unnecessary expense, so that it is assumed that there was still in the Unconscious a wish that she should not have the use of it, a wish which made him utterly oblivious of the fact that he had the key in his pocket, must have touched it indeed, when he was making the utterly uncalled for display of his foresight and his ticket.

No more impressive testimony of the inevitability of our thought processes has been given anywhere in the history of philosophy than that offered by the psychoanalysts in the matter of

random numbers. Think of any number you please,—41, 153, or any other,—and a thorough analysis will show that you could not have thought of any other number at that time, and moreover will show you just why you happened to think at the time of that particular number. Take, for example, the instance given by Kaplan (*Grundzüge der Psychoanalyse*, p. 15). “One man is telling another how to use the telephone. ‘You ring up central and say, Main, 9871.’ The number is an imaginary one. The man has never had to call up such a number. Why did he happen to think of this number?” The explanation is as follows: The girl he is in love with lives at No. 9 in a certain street. He had frequently imagined how pleasant it would be if he could live in the next house, which would be No. 7. The fact that this number and not 11, the number of the house next door on the other side, was chosen is explained by the fact that the girl has recently moved into a house the number of which has a 7 in it. The presence of the figure 8 in the imaginary number is explained on the ground that the girl was not one who could be treated with any suddenness, and so a gradual transition from 7 to 9 had to be imagined. Thus the number 8 was indispensable. And finally 1 is accounted for on the ground that the man in question wished to be number one in his own home that he had created in his fancy. The

numbers, then, that make up the imaginary telephone call are each one closely associated with the person through a strong interest; hence they are the first to occur. Consequently everyone in calling up a random number will be governed by the same personal interests and the number will be furnished ready made by the Unconscious. The ease with which anyone can call off imaginary numbers is well known.

Doing two things at once is one of the most important symptomatic actions in which so many people persist. Now it appears that in doing two things at once we are splitting our psyche. I referred in an earlier section to the distraction of talking with someone while playing the piano. If I attempt to carry on a conversation with another person while I am playing on the piano I am giving up a part of my attention to the music and a part to the conversation. The splitting in this case may be more or less harmful according to my skill at the instrument. If I am a very skilled player I may be able to let my hands wander over the keyboard and give the greater amount of attention to the conversation, because the playing has become automatic with me and does not need my entire attention. But if this is so, I am gaining nothing by continuing to play, and I would in all cases be much wiser to give my entire attention to the conversation. This is not merely say-

ing again the good old adage about doing one thing at a time, or that what is worth doing at all is worth doing well, because it is really possible from the point of view of psychoanalysis to say more than that. Not only is what is worth doing at all worth doing well, but any inferiority of performance resulting from my not doing a thing as well as I can—that is, with all the attention that I can possibly give it—is in effect allowing some section of my ego to function apart from some other section. It would be well for each one of us to examine as carefully as possible his own actions with regard to this very detail. Are we, while doing one thing physically, such as climbing an elevated stairway, either mentally or physically taking the change out of our pocket or purse to pay for the ticket? If we are we are not devoting all the psyche unitedly to its task, which was climbing the stairway, and a division takes place, which only needs to be carried further and become more ingrained in the mental system to produce symptoms very similar to dementia-precox, a mental disease which is also called schizophrenia (from the Greek *schizo*, I split, and *phren*, the mind). Do we not devote our entire attention to the specific task we have before us, and do we try to overreach toward the next task or toward the next reward? Do you read the newspaper while you are eating your breakfast? Or while driving

your motor car? It will of course be objected immediately that one of these is very easy to do, while the other is a practical impossibility. But every act of ours all day long may be measured upon this scale of greater or less splitting of the attention and we shall find out that in some things we are doing it more and in some things less, and further it will be evident that the more we thus split ourselves the less are we accomplishing. This is in spite of the fact that we think we are accomplishing more when we do two things at once. The story of Julius Cæsar being able to dictate several letters at once, and the fact that chess players can play so many games at the same time blindfolded may (or may not) be examples of this psychic splitting. We do not know how much splitting there is in these cases, because we do not know how complete may be the devotion of attention to each letter separately or to each game separately. A complete switching off of the attention from one game, to centre it for the next few minutes solely upon another, is not a real splitting of the attention. It is rather a succession of strong concentrations. But when with a book in hand we pretend to be reading and allow our minds to wander to other subjects, or when in performing the work incident to one occupation we are from time to time letting our thoughts go to extraneous subjects, we are doing what is de-

scribed in another part of this book as manifesting a moral conflict. What we do, we ought so fully to approve of consciously that we are gratified to devote all our energies for the time to that one pursuit to the utter exclusion of every other thought. The performance of any duty in a half-hearted way is an unmistakable symptomatic action. It shows at once that the doer of it is not at one with himself. But in psychoanalytic language this state is expressed by saying that the craving for life, for love and for activity is being dissipated, that the unconscious forces are not enlisted on the side of the person so acting and that they are, therefore, as it were, on the other side, and the psyche is from this point of view like two horses that are pulling in opposite directions, and not succeeding in making progress in any direction.

## CHAPTER XI

### PSYCHOTHERAPY

#### *A. The Moral Struggle*

A CONFLICT arises in the psyche between the cravings of the Unconscious and the restrictions put upon those cravings by the conventions of society, represented as these restrictions are by the power called the censor or the endopsychic censor. And as the conflict is between the organising force of society on the one hand and the disorganising force of the Titan, on the other hand, it is a moral conflict. The effects of this conflict are shown in the physical condition of the person in whose psyche the conflict takes place. Thus, to take a concrete illustration, a man for certain reasons begins to hate his wife, and, unconsciously at any rate, desires to leave her. The conventions of present-day society as he knows them prevent him from leaving her outright, but a compromise is effected. He leaves her symbolically. Many men do this by having as little to do with their wives as possible. They see them and speak to them as infrequently as possible, stay away from home as much



as possible, and when they are forced by circumstances to go home they pay as little attention to them as they can. One man I have seen never spoke to his wife even at table, but in every way completely ignored her. These are, however, conscious acts and the conflict that they represent is carried on in the open and is fully known to both parties. But the conflict that goes on in the Unconscious, instead of expressing itself in the wife-hating man in petty meannesses such as I have mentioned, takes the form of some kind of physical ill, or, as it is expressed in psychoanalytic language, becomes subject to CONVERSION. The feelings instead of being let out in overt acts of spite and hatred, are bottled up, so to speak, and are converted into internal injuries. We see thus the outworking of the moral conflict. When the man expresses his hate in open acts he hands the damage over to the object of his hate and suffers none of the damage himself, except what comes to him indirectly, through not having things go smoothly in his home. He is in a sense egotistic in so doing, for he might have been altruistic in this sense. He might have kept the physical injuries for himself, and preserved his mate. And in the concrete illustration of which I spoke at the beginning of this paragraph, the man actually did keep his physical injury to himself. He did it unconsciously, to be sure, and from that point of view it

is hard to ascribe any great degree of merit to his specific act. He became blind. He accepted a symbolical separation from his wife in place of a real one. The effect of the conflict between his desire to be rid of his wife and the requirements of the community in which he was living, forced him, according to his understanding of those requirements, to keep on living with his wife. He made a compromise with society however, unconscious though it was. He was to continue to live with his wife as society demanded, but in compliance with his own demands he was not to live with her. He would live with her as far as hearing went and the other senses, but he would not live with her visually. The only way that can be done is for him to become blind. And his blindness was a purely psychical one. Doctors examined him and found nothing the matter with his eyes, but the fact remained that he could not see. In order to blind himself to his wife he had blinded himself to everything. Regarded as a moral struggle this case will be seen to be altruistic, while the man who simply cuts his wife dead (metaphorically) is seen to be the selfish one, and the man who suffered blindness rather than do actual physical harm is the self-sacrificing one. Now, can it always be said that the people who show out their feelings, and work them out on other people, are the ones who have solved their

moral problems correctly because they have reached their solution without injuring themselves? Can it, on the other hand, be said that those who have solved their problems by swallowing all their difficulties, and saved other persons from being troubled by them, are the ones that have solved their moral problems correctly? There seems to be no possible doubt that the persons who pass over their ills to others are not doing what is right. Psychoanalysis has proved, at any rate, that nature endeavours to make man altruistic by forcing him unconsciously to keep to himself the ills that he might pass on to others of his environment. This is shown by the high proportion of ills of this kind among peoples of the higher civilisations. It seems quite evident that the more highly organised any society is, the more numerous are the persons in it who carry out their moral struggles in their own souls, and so prevent the damage that might be done by bringing them out into the gaze of their neighbours. In other words, the more highly civilised the more neurotics there are. The more the mental side of the psyche is developed the more are the people who solve their moral problems mentally. And this seems quite as it should be, because moral problems are not physical ones. Moral problems must be solved in the intellect.

The striking feature of this contrast between

the archaic uncivilised trends in the Unconscious and the continual working of society upon the individual, is the high ethical standpoint which it is necessary to take in viewing all the conflicts that arise. In the censor we have in us a representative of the restraining, directing force which society exerts upon us. It needs but a glance at the origin of the word moral to see that, as it is derived from the Latin *mos, moris*, which means custom, the central idea of the word has been that acts that are of such a nature that they could become customary for all persons without detriment to any, are the only acts that could really be called moral. This implies that these acts must be such as to further the progress of society as an organised system, and shows that nothing that we can think or do fails to be censored, so to speak, by that representative within us of the spirit of social evolution which alone makes for progress. So that we see that every conflict between the conscious life which is the directed thinking, and the unconscious life which is the so-called phantasying, is really an ethical struggle. This means that any lack of adjustment to our environment which shows itself in peculiarities of behaviour, of whatever nature these peculiarities may be, is the result of the opposition set up by the Unconscious toward the restraints of society. This opposition is described as a conflict between two opposing wishes.

The simplest illustration of it is the situation mentioned by Holt.\* "Wishes conflict when they would lead the body into opposed lines of conduct, for it is clear that the body cannot at the same time, say, lie abed and yet be hurrying to catch a train; and this is the source of conflict in all cases, even those where the actual physical interference is too subtle to be detected."

The detection of the actual physical interference is exactly what Freud and his school have been most successful in doing, and they have shown in great detail in some instances where and how the physical interference takes the form, not only of a mental disturbance, so great as to make the sufferer, who is the battle ground of the conflict, unable to continue to do his work in society, but, what seems to the ordinary person so utterly far-fetched, they have attempted to show how the moral conflict has become manifest in a physical defect. Pfister tells of a girl who suffered from swollen lips. The swelling was an expression of the moral question as to the propriety of the girl in allowing herself to be kissed by a certain man. Even the thought of this action, which, in her heart the girl disapproved, was enough to cause the lips to swell. Does that seem ridiculous? It is no more unlikely than that she should have blushed. If blushing is a reaction of a purely

\* *The Freudian Wish*, p. 5.

physical nature to a purely mental stimulus, why should we not admit the possibility of a rush of blood to the lips, just as readily as we admit the possibility of a rush of blood to the cheeks, as a result of a moral struggle? Is not every blush a sign of a moral conflict? If this purely physical condition is always caused by purely mental states, is it not quite likely that other changes in circulation, in other parts of the body, may be caused by conditions quite as exclusively mental as this change? And if we can see this interplay of mental and physical before our very eyes in the act of blushing, have we any right to doubt that a similar interplay of physical and mental may take place in parts of the body that we cannot see? If the act of blushing is so clearly a case of mind influencing body because it is so instantaneous, is it not conceivable that there is also a much more slow and subtle influence being exerted continuously upon our bodies by our minds? A woman relative of Goethe was noticed by that keen observer to have an attack of eczema on her neck and breast whenever she was required to put on a décolleté costume. It is as if she had reasoned unconsciously that it was not moral, in a broad sense, to expose that part of her body and that if she had an attack of eczema, either she would not be obliged to do so, or that her sin would be less if she presented to the world a less attractive epi-

dermis. It matters not at all whether she was correct in her reasoning, for in the realm of the interplay of mental and physical strange fallacies are found. It would be enough that she *thought* her action was improper. The ethical conflict takes place between the opposing thoughts of the person. What the thoughts are is determined by the bringing up of the person.

Another instance of the effect of the mind on the body, showing again the moral struggle, is the case of the man who was suffering from an attack of exophthalmic goitre. He was a doctor, but that fact is not so very remarkable, after all, considering that the majority of doctors still think the mind has very little effect upon the body in causing disease. An analyst asked the doctor in question abruptly how much money he had lost. The doctor had lost four thousand dollars, a loss of which the analyst could not possibly have been aware. What can be the connection between exophthalmic goitre and the loss of money? In the present state of psychoanalytic knowledge it is impossible to answer this question definitely, except to say that a connection has been observed between the activities of the thyroid gland, which are in this disease always increased, and the mental state with regard to the financial question as affecting the sufferer.

I have given here three illustrations of the

effect of mind over body, two of them concerned in the causation of disease. The doctors in general will doubt the mental causation of the eczema, and will ridicule the idea that a moral struggle has anything to do with the activities of the thyroid gland. Possibly even the unprejudiced reader may be sceptical about the morality or immorality of contracting any disease. But the doctors tell us we should not worry, that worry and strain produce or at any rate favour the hardening of the arteries, and though they admit that there may be a contributing cause from the mental side, they have as a rule left that side uninvestigated. It is the merit of the Freudian psychoanalysts that they have given this question their undivided attention for a quarter of a century and that they are in a position to offer some real facts as a result of their investigations. Their results have for the most part been ignored by physicians and by non-medical people alike for two reasons. In the first place the connections between disease and mentality are so complicated that it requires an extremely refined technique to trace them out, impossible for the ordinary person not acquainted with the description of the different diseases, and the details of their symptoms. This elaborate technique, which would be almost impossible for the non-medical person, is difficult for the physician, because of the great amount of time necessary to



acquaint himself with the principles of psychoanalysis, as applied to the cure of certain diseases. Most physicians now having a good practice of their own have not that amount of time at their disposal. In the second place the results of the investigations of the Freudian school have been ignored both by patient and by physician for the very reason stated at the beginning of this book,—namely, that the cause of a good proportion not only of the mental but also of the physical disorders which humanity suffers is a struggle between conventional morality, used here in the sense of social ethical behaviour, and the instincts and impulses which are continually being sent up to us from the Unconscious, from the archaic representative in us of the æons of evolution through which we have passed in our descent from our primate and cave-man ancestors. This moral struggle, the conflict which is the most closely connected with our most intimate nature, where morality and immorality most closely touch us, naturally centres about our sexual life. This is the reason why there has been developed so great a resistance toward the Freudian theories. What more likely than that man should be unwilling to have his sexual life minutely examined, and be told that its unconscious abnormalities are the cause of a good part of his ills. Humanity would much prefer to have the ills continue than to be

cured in this fashion. It requires a great, an almost impossible amount of fortitude for any one of us to submit to this mental surgery. We instinctively shrink from the circumstances of a physical surgical operation, the fasting, the anæsthetic—I need not particularise further! Quite as instinctively do we shrink from the analogous preparations for the psychical surgery, in which we submit, so to speak, to an operation which unfolds the secret springs of our being. And yet the time is not very far distant when the general medical practitioner will say to his patient: “I am unable to find anything serious the matter with your heart or your lungs or your kidneys. It is true, your health is not good. You are certainly not able to carry on your business.” To this, formerly, he would have added that perhaps a change for the better might follow a trip south or north or east or west, or a complete rest might be a benefit. This trip or this rest, however, is not always convenient or possible, and its mental effect on some people is anything but reassuring. I have seen the despair of persons who have been told to go to a different climate in order to cure themselves of tuberculosis. But in time to come and not far distant the medical adviser, on finding a patient without good health, but with all the material for producing good health, viz.: good physique and no serious organic defect, will say to his patient: “What you

need is to be analysed. Go to Dr. Blank, and I think he will be able to help you." This piece of advice will be all the more acceptable to this patient because in going to Dr. Blank he will not have to leave his business to take care of itself. This is because the prime object of psychoanalysis is to make the patient capable not only of the work that he has been doing in society but, in the end, more of the same work. In other words, it seeks to develop the power of the individual to increase his activities rather than to diminish them. This development can generally be best carried out in the environment in which the patient found himself incapacitated. It is again a case of moral conflict. The man or the woman has literally become sick of the work they were doing and it is the task of the psychoanalyst to discover the reasons for the moral struggle and enable the patient to take up the work he has found so pathogenic and do it (and more too), right in the same place, if possible. Persons who are directed by others in such a way as to have little responsibility and therefore little moral struggle are less likely, particularly if they are very hard-worked and do their work cheerfully and conscientiously, to be so detrimentally affected by the ethical conflict. It may almost be said—in fact I think I have myself heard such persons say—that they have no time to be sick. If it is true that worry and not work

kills, then it may be as truly said that we are killed by our own unemployed energies. That is, in fact, just what the newer psychology has taught us, and in very definite terms. For the continual craving for life, love and activity, which is as constant and insistent as the heartbeat and the sunlight, never leaves us and like an undirected stream of water does damage where if directed it might water a garden or put out a fire, or, if great enough, run a mill. We must be active all our waking hours. Not only that, but we must morally approve, not to say outright love, all we do. These two requirements insure the presence of the third. The activity and the love being present make the life full and wholesome, and none of the diseases that are engendered by unwholesome doubts as to the moral propriety of the acts can trouble us.

If this very schematic statement were adequate completely to describe the facts, the whole thing would be quite simple. We should then only have to review our daily activities, and if we could not approve of them with a clear conscience, we should change them and do others that we could approve of, and all would go well. But it is not so simple as that, for the reason that we do not ourselves know in some cases what we really do morally approve of. The unconscious factor enters here as everywhere. We are prone to state one belief

and really hold quite a different one in our Unconscious. That is one of the ways in which the Unconscious deceives us. I may instance the belief held by most men that they are *not* influenced in their choice of a woman to marry by the image of their own mother, which has changed for them the appearance of every other woman on the face of the earth. They think they form independent opinions, but they really do not. Similarly they think that they morally approve or disapprove of a given action when psychoanalysis will show that they are saying the opposite of what is really true, and have deceived themselves by frequent asseveration.

It is, then, only through a complete and scientific analysis carried out in the manner that has been indicated in the chapter on dreams that one can really get a true knowledge of what one morally believes, and remove the self-deceptions that have been accumulating for years.

### B. *Reasoning by Analogy*

James, in his *Psychology*, notes that "some people are far more sensitive to resemblances, and far more ready to point out wherein they consist, than others are. They are the wits, the poets, the inventors, the scientific men, the practical geniuses. A native talent for perceiving anal-

ogies is reckoned by Professor Bain, and by others before and after him, as the leading fact in genius of every order" (Vol. I, p. 530). The basis of all classification is the degree of resemblance in the things classified. To classify a man as a murderer makes us act differently toward him from the way we would act if we did not classify him as such. The pacifists' greatest argument is the classification of war as murder. Everyone acts according to his perceptions, and his perceptions are nothing but classifications. Errors are wrong classifications. In acting erroneously we act *as if* we were faced by one set of circumstances, whereas we are confronted with quite another. We have classified the circumstances wrongly. A boy went out one evening with a newly acquired shotgun to amuse himself with it by shooting bats. The first thing he shot was a Cecropia moth whose flight he mistook for that of a bat. As the motions of the two are not very similar, it showed that his discrimination was not very fine. In the act of classification which this boy performed probably in his Unconscious, he saw only the similarity between the moth and the bat, and acted as if the moth were a bat. He was really quite chagrined when he discovered that he had wasted his powder and shot on a mere insect. It is quite the same with all of us. Our actions from minute to minute are reactions to our environment which we are

continuously classifying. This daily activity of ours proceeds upon the principle that we have evolved classes of actions which we perform as reactions to certain classes of circumstances. This evolving of a classification of all the circumstances in which we have found ourselves is the everyday philosophy which we have developed for the guidance of our lives. It is true that this philosophy may never have been consciously evolved and therefore is not really entitled to be called a true philosophy of life, which should be the conscious thinking out of all our behaviour. The best equipped people for the competition of life are those who have made up their minds exactly what they are going to do in every emergency. The most experienced individuals are those who have worked out their classifications of action and can be depended upon to react in a uniform manner to the various incidents of their occupations. If a teller in a bank accepts for deposit a bank-note which is a counterfeit, he shows by this act that he has classified the bill wrongly. Everyone reasons all the time, in making these classifications, in a manner that is called reasoning by analogy. New classifications are always responded to with new modes of action. An inability to make a satisfactory classification results in disconcerted action, whereas the quick diagnosing of an occurrence results in a speedy and appropriate course of action.

In an epidemic of infantile paralysis, for instance, people will act according as they believe the disease contagious or not. If I classify it in my own mind as contagious I will avoid contact with the persons whom I suspect of having it. In all this classification, and indeed in every other kind, which means in every act of my waking life, I am controlled in my actions by the principle of reasoning by analogy. Even in the syllogisms of formal logic, we are at the mercy of this analogical reasoning in the selection of the propositions which we are to use as our major and our minor premises. Upon the correct classification of the concepts used in the propositions depends not of course the formal validity but the actual value of the conclusion. And it is the actual value of the conclusion that is to govern us in our actions. Thus it is plain that in our conscious life the really dynamic results of our thinking,—namely, our acts,—which make or mar ourselves and our neighbours, are all caused by the faculty which we have of seeing resemblances. If in our walk of life we do not see the resemblance of certain circumstances to dangerous ones that we have previously experienced, or heard of or seen others fall into, we may ourselves fall into a ditch, metaphorically speaking, from which it may cause us no little trouble and expense to extricate ourselves. Now, if it is plain that in every act of our daily



life we are governed by our feeling of the analogy between experiences, based upon their resemblances, which resemblances enable us to classify each factor of our environment in turn and act in accordance with such classification, it is a necessary corollary of this that if we realize that we have made a mistake,—that is, a wrong classification,—we may correct our mistake the next time that such a set of circumstances arises. This is the privilege of the conscious activity. If, however, we were of such a nature that we had no ability to correct our mistakes, which means to reclassify that portion of experience to which we have reacted erroneously, and, the next time we met a similar emergency, to act in a different manner involving less loss and more gain to ourselves, we should be in a state worse than most animals, which are generally able to profit by their experience. Thus our progress in efficiency in dealing with the world of reality is made possible by a conscious readjustment. In fact, that is the supreme function of consciousness in animate life. But it is the conscious part of our psyche which makes these readjustments. The necessity for such readjustments is, according to Bergson, the cause of the appearance of consciousness in the evolution of the race.

Now, it has been shown by the newer psychology that this reasoning by analogy is a character-

istic feature of the Unconscious Titan within us. Just as the origin of consciousness in the evolution of man dates somewhere back æons ago from the time when a new adjustment to environment was necessary and marks an advance in evolution far greater in its effects than anything that had gone before it, so this recognition that reasoning by analogy is a characteristic of the Unconscious, and that the conscious readjustment to environment is the strongest factor in present-day social evolution, is a step in advance greater than any step that has been taken since the intervention of consciousness in the unconscious life of the early stages of evolution. The Unconscious is reasoning by analogy all the time, if it can be said to reason at all, and just because it is unconscious it is unable to make the necessary corrections and readjustments which would lead it into a closer connection with social evolution which is of course a higher form of evolution than the merely physical.

This uncorrected reasoning by analogy is at the bottom of the symbolisms that we find in the Unconscious and is the cause of the *conversion* of the moral struggle from the sphere of the purely mental to that of the physical, as is seen in the symptoms of certain diseases. Take, for instance, the psychic blindness of the man referred to in a previous paragraph. The Unconscious acts on the

analogy, on the one hand, between death and disappearance and, on the other hand, on that between disappearance and invisibility. The hated wife's not being seen is analogous to her not being perceptible to any other sense, which is quite analogous to her not existing at all. Freud calls attention to the fact that a child's idea of death is merely an idea of disappearance, and that when a child's dreams show a wish for the death of a parent of the opposite sex it signifies no more than that the child unconsciously wishes for the disappearance of the parent.

A loss of voice on the part of one patient was observed to be coincident with the absence of her lover. During these absences she was able to write a comparatively good letter. It is inferred that the Unconscious of the girl, reasoning by analogy, took the inability to speak with her lover (on account of his absence in another town, presumably out of reach of telephone connection) as similar to the inability to speak at all. Furthermore, her ability to write to him was extended, still on the principle of analogy to an ability to write other things, or at any rate to write them better than when he was within speaking distance. Another case of psychic blindness, reported by Coriat (*The Meaning of Dreams*, p. 173), in the case of a little girl, was upon analysis found to rest upon an analogy, the basis of similarity

being the following thoughts. She did not want to have any care of her younger brothers and sisters. She knew that if she were blind she could not see to do various things for them, etc. In other words, blindness is like inability, which is in turn like irresponsibility. She did not wish to be responsible for the family nor to do for them, a state of mind quite natural in some children, and her moral nature had not accepted the principle of self-sacrifice. The very interesting point about her case in this connection is that the method followed to produce a cure was also based on the reasoning by analogy. The thoughts presented to her which changed her classifications and her point of view were that seeing is like the return to life of her playing with her schoolmates, a return of her sight is like a return of her playmates who were to her during her blindness like persons that had left her life. Regaining her sight was like regaining a part of her own life, i.e. her happy times in play with her companions.

We get from this the conclusion that just as in conscious life we classify, by means of analogy,—that is, similarities,—a set of circumstances as a situation in which we generally act in a certain manner and we act *as if* it were such a situation, so does the Unconscious in a certain situation respond *as if* it were in the situation in which it has classified itself as being. But as the Un-

conscious in its methods of classification of experiences is acting without the light of the conscious reason, and as its categories are few and simple, the result of this mode of unconscious thought, which is hardly to be compared to conscious reasoning because of its lack of fine discriminations which characterise conscious reasoning only, is a result which appears to conscious reasoning when it is viewed by the latter as a very crude and illogical process. In the actions of the mother toward the child the male Unconscious dimly glimpses something that satisfies in early infancy all its cravings, in childhood most of them, and in manhood many of them. What more natural, then, than that when the man comes to pick out a wife, he should, in acceptance of the aged dictum that love is blind, resign his destiny to fate, which in the matter of selection is the Unconscious, and that the Unconscious should with coarse discrimination feel: "This woman is like the woman from whom I used to receive so many comforts, this woman *is* the woman from whom I received so many comforts. This is the woman for me"? And it does not seem to matter in what particular the woman chosen to be life mate resembles the mother. It may be but the tone of a voice or the turn of a nose, the shape of a hand or a mild complacency toward the world (an easy compliance with the importunities of mankind is a potent

factor common to mother and wife!). It seems in some cases that the grounds for perception of similarity may be exceedingly few. Reasoning by analogy may require only one similar trait. The Unconscious reacts, we cannot call it reasoning, according to primeval modes of action. Crossing a street full of automobiles I have felt an impulse to run and dodge as huge limousines bore down upon me, and I was obliged to recognise in the impulse an archaic tendency (often seen in children crossing a street full of traffic), a tendency to run when some large thing approaches. To the groping Titan within, the big automobile is like a monster animal rushing upon it, and its first impulse is to run away. In bathing in the surf I have had to teach myself (that is, my Unconscious) to do the opposite of almost everything that my instincts prompted me to do.

Now, if it is clear in what crude modes the unconscious mental processes take place, it will be clear also what illogical results are achieved by them when the interaction of mind and body is involved. It has long been recognised that people can make themselves sick by worrying about a thing that they ought to do, and Freud has pointed out the strong motives that many persons, especially women, have for getting sick,—namely, that they will receive more attention, and become the centre of solicitude on the part of more or less

numerous relatives. It is notorious, too, how frequent are the minor illnesses of persons who are prevented by those illnesses from doing the very things, such as keeping a social appointment, that they truly do not want to do. Everyone admits the fact of the disturbance of the digestive functions due to a sudden mental shock, such as sorrow, anger or fear. It is quite as reasonable that the interaction of consciousness and the vegetative processes by the mediation of the Unconscious may also be traced, with the result that we may eventually lay some of our physical ills definitely to certain modes of conscious thinking. To certain modes of unconscious thinking they have already been laid by the Freudian school. Their hypothesis is that hysterias and phobias, with their physical manifestations, are attributable to a conflict between the Conscious and the Unconscious, and it is evident now just what that conflict consists in. The Unconscious classifies in its rough way all desires of its own as legitimate, in so far as we may speak of legitimate or its opposite in connection with the Unconscious, while the more complicated perception of the conscious mind classifies some of these desires as unlawful.

*C. Psychic Gravitation*

We then have in our psyche the situation already mentioned from Holt as typified by the fact that we cannot lie in bed and at the same time be hurrying to catch a train. The conscious part of the mind, which is so many ages in advance of the unconscious in all the refinements of modern social organisation, puts restrictions upon the primal desires that are continually pushing up from the depths, and in every act of ours that is not helpful to the cause of social evolution we are repeating the situation which is symbolised by the conflict between lying in bed and hurrying to catch a train. Our conscious life, a type of activity, urges us to get up and go about our business, but the archaic, infantile Unconscious attempts to drag us down again to the level of the infant in the cradle. It is so much easier to lie in bed. The world of reality outdoors in the fields and in the markets, the offices and the shops, contains so much that requires a sacrifice of what has been the primary source of our earliest and strongest gratification, the feeling of omnipotence which we had as infants when all our needs were supplied without any effort on our part.

It is necessary to emphasise this reluctance of the craving for life, love and action to face the outside world, for it is shown by psychoanalytic



research that it is so strong that it might be called the psychic law of gravitation. The craving for action is not excepted in this general statement, for the craving for action is not primarily a craving to act upon the world but upon ourselves. Our first actions have ourselves for their objects and a heightening of pleasure for their result, and so infantile is the Unconscious that even in people who seem to get satisfaction from a work that effects changes upon the outside world, it may be shown that the changes made upon themselves in the way of increasing their capacity for pleasure are really sought in the desire for big broad physical actions much more than any effect upon the world itself. The archaic quality of the unconscious craving does not in every case require the presence of a physical means of gratification so archaic that it is impossible of attainment in modern society. The craving for big broad modes of physical action can be sated on the farm, in the mine, on the sea and in war. Hence William James' suggestion of the possibility of a moral substitute for war. In most people, too, the craving for activity can be satisfied by substituting mental fatigue, derived from close attention, which is quite analogous to physical endurance, in the place of physical fatigue, which is a state that the Titan craves for the privilege it grants him to return to the slumbers of infancy.

The psychic law of gravitation is the ever-present tendency on the part of the psyche to seek the lowest level of its development rather than to progress in an upward direction as viewed from the standpoint of social organisation. The development of the individual psyche as sketched in a previous chapter is, when successfully carried out, a development in a direction the reverse of that which is indicated in the expression "psychic gravitation." Successful development of the psyche is toward an independent and self-sustaining life apart from the source in which the individual had its origin. Just as he has, in order to become an independent individuality, first to be weaned from the breast, and subsequently to leave the parental influence, if not the parental home, in order to make a home of his own, so his psyche has to be trained away from its inherent infantility. But the psychic gravitation is always pulling him down toward the nerveless protoplasm from which he has slowly and laboriously ascended.

The bearing of this upon the cure of diseases may not be so clear to one newly introduced to psychoanalysis; but it becomes clearer when it is stated that the analysis of all nervous diseases discovers the patient arrested at some stage of his upward development from the protoplasm, which is so carefully protected by nature from the out-

side world. And a great many conflicts which are discovered by psychoanalysis to be the causes of so many ills, both physical and mental, are moral conflicts between the duties imposed upon the individual by his environment on the one hand and the essential infantility of his desires in the face of those duties on the other. As the growth of the individual was intended by nature to be upward and outward, so the failure of the individual to respond to the air and sunshine of his environment is a return downward and inward. The unsuccessfully developing human psychical organism regresses toward its original state of inactivity and protectedness.

One of the commonest forms that this inactivity takes is day-dreaming. This is almost universal in children. By means of it they get ideally the satisfactions that they are denied really, the satisfactions which are called for by the craving of their existence. The power of the imagination is so great that it almost replaces in satisfaction value the gratifications that rightly should come only from the effects produced upon the outside world. This is where introversion begins. By most people it is not given up until they have met some severe rebuffs from the world. Some people never give it up, and remain their whole life long at this stage of infantility, in which they are satisfied not with a real but with an imaginary fulfilment

of their wishes. When it is realised what effect this failure to objectify their wishes may have on their physical systems, due to the minute interplay between physical and psychical, it will not be surprising that a conflict between love and duty may have a deleterious effect upon the health both of body and of mind.

So we return again to the position from which we started—namely, that the problem of the employment of the powers with which we are endowed by nature is a moral one, set by the finer discriminations of the conscious life, and if we find that our Unconscious is leading us to take our satisfactions out of a mode of activity that is not in our case the most productive and the most adapted to further the progress of the development of human society, this discrepancy between the moral obligation revealed to us by our conscious life and the quality of our performance, as also criticised by the same intelligence, forms the basis of a conflict in which the physical part of our ego is a serious loser.

The minuteness and the universality of this relation between the two aspects of our ego, the mental and the physical, is what renders the study of psychoanalysis so difficult and so complicated, but the researches of scientists both in Europe and in this country are making rich contributions each year to the solution of this problem,

which is the greatest that humanity has had to face.

We have thus approached the question of the mental causation of disease from two directions. On the one hand we have seen that when the uncorrected unconscious mode of thinking, which we have likened to a reasoning by analogy, has been traced, in the individual under analysis, to its lair in the unconscious part of the ego, and has been, as it were, caught and brought out into the open air of consciousness, the falsity of the implied inference has been appreciated by the Unconscious, and the physical effects of this intellectual twist have been straightened out, by the Unconscious itself. It is almost as if the Unconscious were an awkward child who had to be shown how to do certain things, but a docile child who after being shown was willing to follow directions and gain the reward that was held out to it. It is again much like a hose with a powerful stream of water flowing through it, which needs only to be aimed in the direction where it will do the most good. This is what might be called the intellectual side of the question. Granted that after these thousands of years we have detected the Unconscious in a mode of mental action that is antiquated and of no more use than many of the implements of the stone age, and granted that while we use the very same material of which this mode of

thinking is made,—namely, the reasoning by analogy,—in our everyday life at the present time, but with the corrections and directions with which conscious formal reasoning has improved it, we still find that there is another side of it which we have not considered. This is the moral phase of the question. And the moral phase shows that in order to make the most of our mental and physical opportunities, we are obliged to recognise the existence of, and to sacrifice, the infantility which we see standing in the way of our best development in the direction of social human adult activity.

So that on the other hand we have approached the question of the mental causation of disease from the point of view afforded us by the deeper insight into the nature and individual development of the psyche. The evolution of social life demands from each one of us a standard of behaviour toward our environment which may be expressed in the words adult and human. Psychoanalysis has found that wherever we have been subject to a certain class of diseases, we have failed to come up to this standard, and indeed without knowing it ourselves. In every act of our lives we are confronted with a moral problem, which may be expressed in the question as to whether we have acted our part in the world as men and women in every particular. It may be

objected here that there are plenty of people in the world who when viewed from this standard are childish enough in their actions, and yet are perfectly healthy. It is almost certain, however, that such people have not lived out their full lives, and that sooner or later they will inevitably pay in one way or another for their ignorance. Up to a certain point ignorance is bliss, but beyond that point it is not only misery but is very like depravity.

If all the results of psychoanalytic research so far attained have shown that in every case of a large and continually increasing number of diseases there is a moral factor which is very potent in the causation of the disease, and if that moral factor is summed up in the words "adult attitude toward the world," it is very certain that it is the duty of everyone to whom the information comes concerning the later findings in the study of the human soul to take what steps he can to find out just how he measures up according to this new standard, information which, however, can be exactly and fully ascertained only through the study of psychoanalysis. But as this study is at present the pursuit of comparatively few persons, it will for some time to come be impracticable for any except those needing such study of themselves on account of serious impediments of the mental and moral nature, which have gone so far as to make

them incapable of doing their proper work in the social organisation.

I have said that psychoanalysis made inferences concerning the Unconscious similar to the inference made by astronomy about the existence of the planet Neptune before the time of telescopes strong enough to make the planet visible. The simile, if carried further, would imply that a more amplified vision would be attained by which the unconscious mental processes inferred by psychoanalysis would later be made perceptible to consciousness, just as our modern high-powered telescopes give us a view of Neptune itself. But the fact is that psychoanalysis is itself that high-powered instrument, and that the unconscious mental processes, thoughts, wishes and feelings are continually being brought into conscious perception by means of this branch of analytic psychology. This is a part of the therapeutic procedure. For example, the unconscious wish for the death of a beloved relative when brought into consciousness works off in the emotions we then experience. Because of this working off of the emotions, which were in a certain sense causing a sort of psychic colic below the level of consciousness, the energy connected with these emotions is vented on the outside world, to the great advantage of the mental-bodily system. By the psychoanalysts this working off is called *abreaction*. It



might be characterised as the bringing of unconscious mental material into the orderly perceptions of conscious life, and rearranging them according to the philosophy of life of the individual. This will imply either that the individual has a reasoned life philosophy or that in the process of being analysed he is acquiring one.

We see, then, that psychoanalysis educates the psyche with the direct object of enabling it to cooperate with the vegetative functions of the body for the purpose of curing disease. Psychotherapy in this sense is not merely a mind cure or a form of Christian Science. It does not proceed by mere affirmation of health or negation of disease. What we have pointed out with regard to negativism (p. 60) shows that devoting so much attention to disease as to encircle it with comprehensive negation is as rational as saying that the circumference of a circle has nothing to do with its centre because it nowhere touches the centre. The Christian Scientists have mentally kept a constant distance between themselves and disease. They have walked around just one point to which they are psychologically tied, viz.: the fear of disease. In both schools of "mental healing,"—the positive one which advocates health in general terms, and the negative one, which disclaims disease,—the morbid condition occupies the centre of attention and fills the minds of the adherents of

either school with the one concept. Christian Science in so fervently denying the existence of disease is really emphasising the fear of it. Psychoanalytic therapeutics, far from being the mere verbal affirmation or negation of a concept, has supplied us with an elaborate theory of the modes by which ideas are converted into diseases.

One of the simplest expressions of this theory is the statement that the unconscious phantasy acquires the greatest independence of vitality when split off from the rest of the psyche, in the case of people who are not doing enough of the proper kind of directed thinking. Directed thinking of the right kind is that which is connected with and informed by the experience of other people, and the patients in these cases are generally those who have formed phantasies of their own about the different physiological functions.

“The content of the phantasy may be a theory that is possessed by an affect. A girl sixteen years old suffered regularly at her menstrual period from vomiting. It was found that when a child she had believed that children were born through the mouth. After enlightenment in this particular the symptom immediately ceased” (Pfister).

In this girl the symbol, as we have seen in Chapter V, *D*, is an idea having an energetic value consistent with the analogic reasoning of the Un-

conscious Titan, and has produced an effect which was inevitable whether the theory was a good one or a bad one. When it was shown to her that the theory was contrary to that of all the rest of humanity she again acted *as if* the new explanation were true, as indeed this time it was.

Bertschinger tells (*Psychoanalytic Review*, III, p. 176) of several cases of paranoia where explanations resulted in a new point of view and a satisfactory cure. A "paranoid with vivid hallucinations of hearing and delusions of persecution on the part of certain persons who was greatly excited and partly confused, declared when he began to quiet down that the abusive expressions and remarks of his persecutors were probably quite harmlessly intended. He believed, however, for a long time that a Higher Power had delivered him over to them so that he might guess their secret meaning. Then he explained his voices, which he divided into 'higher voices and lower voices' as 'combinations of thoughts,' still later as his 'own inner reflections.' Soon after this he was discharged as cured. . . .

"In two cases improvement and cure set in immediately upon the uncovering by myself of severe, comparatively recent complexes and upon psychological attempts at explanation. . . .

"The second case was that of a typographer, thirty-five years old, whose trouble began sub-

acutely in 1900. He was then at a printing establishment in French Switzerland. He believed himself secretly watched, heard everywhere 'Dutchman' or 'dirty Dutchman' called after him, finally came to believe that a special association had been formed for the purpose of persecuting him. Very secretly he fled to Paris, as he assumed that it would be impossible to notify all the people of so large a city of his coming. But even at the station everyone called 'Dutchman.' Despairingly he turned and without stopping fled to his brother's house near Sch——, went to bed, would neither eat, speak nor move, and was brought, on October 9, 1906, to the asylum, mute and negativistic. On October 12, after long exertion, I was able to get him to speak. He related to me an old fatal love story, and soon another sexual complex was also detected. Still somewhat distrustful he received my explanation of the genesis of his hallucinations, then carried on a long conversation with an old paranoid who had numerous hallucinations and soon surprised me by the communication that through the study of this other patient he had convinced himself of the origin of hallucinations of hearing and would hence be free from them himself. On October 21 he sought permission to go out, as he wanted to test if he had ceased to hear voices even in the town. He came back beaming with joy, was dis-

charged as cured on October 22, after only fourteen days' stay in the asylum, and has remained well until the present day."

Resymbolisation is thus seen to be one of the bases of psychoanalytic therapy. It is a natural sequel of the theory that a symptom of a disease is the symbol of an unconscious wish. Without inquiring how the symbols themselves in Bertschinger's cases were converted from unconscious wishes into the hallucination of voices, we see that the cure of these cases was mediated by an explanation in which the occurrence of the voices was seen in a different light. The asocial nature of the voices was revealed and the correlation was made between the patient and society, with which for a time he was at odds. The phenomena were reclassified, resymbolised. In the morbid state the voices symbolised the hostility of society to the patients, and progress to the healthy condition was mediated if not entirely caused by the reinterpretation of these symbols, making them symbols of another thing, viz. : a purely mental product. It is as if the patients reasoned that those voices were not really the voices of hostile members of society, but merely the fabrications of the imagination. As such, of course, they would not have the painful result that they might have had if they were really the threats of his fellow-men which might indeed be carried out. Similarly the girl who

vomited at her periods resymbolised her disorder after being informed that parturition was not oral, and the girl who had swollen lips was made to understand that the swelling symbolised an unconscious wish of her psyche.

Bertschinger gives also other cases where patients who believed they were pregnant were relieved of their hallucination by the removal of a tooth. They resymbolised in a slightly different way, seeking the removal of the tooth *as if* it were the delivery of a child, and departed cured. Another woman was cured of a melancholia after she had burned her "certificate of origin." In so doing she seems to have symbolised a change, giving up one personality together with all the mental affliction connected with it.

Mention has been made in an earlier chapter of the feeling of inferiority. One of the German psychoanalysts, A. Adler, has a theory that the unconsciously perceived inferiority of any organ—for instance, the eye—results in an equally unconscious tendency to stimulate and thus develop that organ. Thus, some artists have unconsciously chosen their careers because of a comparative inferiority of their visual apparatus, causing a greater activity in visual mentality, and a corresponding overestimation of the value of visual sensations. Similarly the comparative inferiority of the sense of hearing turns some

people unconsciously toward musical performance, whether playing or composing. We see this in the tendency of some men of small stature to devote much attention to physical training, and in general a leaning of most people to develop the weaker side of their character. Bombastic patriotism is thus rightly regarded with suspicion. No physically enormous man needs to be especially pugnacious, for he unconsciously feels that he will not be often attacked. Demosthenes may have become an orator *because* he was originally a stammerer. Physicians have studied medicine to compensate for a sickly childhood, just as men have made fortunes in money to remove themselves as far as possible from the penury of their youthful days.

It is quite reasonable, too, to suppose that many diseases are compensations for certain circumstances of the environment of the sufferers. Napoleon, whose ambition might justify one in calling him the personification of assimilative appetite, dies of cancer of the stomach, a childless married woman dies of cancer of the breast, some men drink life to the lees and perish prematurely of uræmic poisoning.

D. *The Transference*

In the chapter on dreams mention was made incidentally of the change of heart occurring necessarily in persons who have their dreams analysed scientifically. They begin by being sceptical as to the value of dreams. In attempting in the presence of the analyser to utter thoughts occurring in connection with their dreams they meet with frequent stoppages in their thoughts. It seems to them that the ideas unexpectedly occurring during the hours with the analyst are unconnected with the main topic of the dream, or are of too personal and private a nature to communicate. But if the analysand finally succeeds in abandoning the restraint which he feels and utters unconditionally all the fancies supplied by his Unconscious, no matter how trivial and irrelevant these ideas seem, it is by virtue of a transference of his confidence from himself or from some other person to the analyser. This transference does not always occur all at once, but may alternate with resistances which are shown in multitudinous ways. One of these is the appearance of new disease symptoms. A woman compulsion-neurosis patient of one of the European psychoanalysts manifests her transference to the physician by a direct avowal of love for him. To his explanation that this affection was perfectly natural and



merely showed a recrudescence, with him as an object, of an infantile-erotic phantasy, her reaction was a sudden sensation on her tongue as if she had burnt it. To this he replied that the "burnt" tongue only symbolised her disappointment in not having her affection returned by him in the same degree, an explanation which she did not at first accept. When, however, the burnt tongue sensation vanished upon this explanation, she admitted that his view of the case had been correct.

We may suppose here that the new symptom has been produced by the Unconscious, here acting as a sort of *advocatus diaboli*, for the purpose of having it removed by the physician, in which view it appears as a new proof of transference,—that is, a display of confidence in the ability of the physician to set things right by his new way of looking at them (reclassification, resymbolising). There is a transference here in a double sense. The malady of the patient is transferred or transmuted for the time being into another one having a different symptom, and the fact that it promptly vanishes is to be regarded as analogous with the possibility that the other symptoms will similarly disappear.

The fundamental facts of the transference, however, are that consciousness tends, particularly that dominated by the Unconscious which has

remained at the pleasure-pain level, immediately to seek for a remedy for any physical ailment. In this respect the transference of the craving to the person of the analyser is similar to the original feeling which the individual as a child had for the father, so that the frequent recourse to doctors, clergymen, lawyers and other advisers, like appeals to persons for any kind of help in any difficulty whatever, are an expression of the father-*imago* mentioned in Chapter VII.

It is needless to say that, as the main object of psychoanalytic therapeutics is to remove the patient from the infantile level of the pain-pleasure principle to the adult level of the reality principle, the accomplishment of this aim, if attained, will result in at least a diminution of the degree of this transference. The craving of the patient for the sympathy of the physician, which is an infantile one, and therefore introversional in its character, has to be turned outward upon the world of reality. In plain words, the patient has to find something real to do in order to satisfy the craving for production, which, if completely introverted, has the effect of destroying the owner and ignorant misuser of it.

The phenomena of transference are not peculiar to psychoanalysis. They account for the doctor's being called in on many unnecessary occasions, and for the fact that half the average general practi-

tioner's cases are trivial ills in which the *vis medicatrix naturae* would be quite as efficacious as the physician's doses, though probably not quite so good as in combination with his reassuring words and presence.

Occasionally, too, the physician, having read a bit of psychoanalysis, attempts to go into the study of the Unconscious of the patient, and the result is a romance or a near-tragedy. One such physician in a large Eastern city, after a detailed study of the unconscious cravings of one of his woman patients, found himself faced with a positive transference on her part of so strenuous a nature that he was forced to drop the case entirely and hand it over to an experienced psychoanalyst.

While the phenomena of transference are not peculiar to psychoanalysis, it is quite certain that the psychoanalytic investigation of it is the deepest that has yet been made and that the numerous problems connected with it, and indeed with the relation of doctor, minister and teacher to their protégés, chiefly but not solely of the opposite sex, have come nearer to a solution by this means than by any other.

"In this connection it should be remembered finally that normal individuals, too, very frequently show a slight physical manifestation [of the repressed archaic wish]. A pain in the head or stomach, a slight intestinal catarrh, a mild in-

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somnia and similar trivial ills are many times of psychogenic nature (mental origin) and belong to the experiences of everyday life, which are gotten rid of by a little occasional analysis (often through self-analysis). Who is there who is not the least bit nervous? The famous neurologist Möbius stated in all seriousness that every human had hysterical symptoms. No one has denied it " (Pfister *l.c.*, p. 160).

## CHAPTER XII

### EDUCATIONAL APPLICATIONS

THINKING that is directed only according to the plans of the modern systems of education fails, through its not taking into account the results of the symbolisation that the Unconscious is continually forming so as to push up from the depths below the expression of its craving.

We have shown by means of illustrations how some of the most commonplace actions of everyday life are the symbolic expressions of primal cravings misunderstood and misapplied by the conscious life. In the actual training given by teachers in schoolrooms very little if any of this symbolism is recognised and the pupils are wrenched to fit a Procrustean bed instead of having their personalities developed according to the characteristics with which nature endowed them. If figs are not gathered of thorns, it is impossible to expect a certain kind of result from the classical type of training. But every child has a feeling of inferiority before any educational task, whether it be arithmetic or history or Latin, and the sense of mastery, which is especially strong in boys,

should be employed by the teacher in all school work, for we now know that it is as inevitable as sunshine, and that the young person is bound to get it out of some source, even out of his own body, or abuse of his own mind. If the example in arithmetic is not solved, the pupil is much more likely to take his gratification from the dream-life of the moving-picture shows, where anything that human desire can conceive is represented as a visual reality, but it is equally true that so great a gratification may be derived from the successful performance of a school task that it will completely satisfy the craving of the individual, in fact produce a craving for more satisfaction of the same nature. That is what we call getting thoroughly interested in arithmetic or in history or in any branch of school work.

#### A. *The Object of Mental Activity*

The aim of all psychic life is to produce an effect upon that which is not psychic. Otherwise it would have no reason for its existence. The aim of all *mental* activity is to change *material* states. This effect alone is the justification for any mental life in the universe, just as we have seen in the chapter on Therapy that the time in evolution at which consciousness entered was the exact moment that some physical difficulty was en-

countered. Perfect mechanical smoothness of running needs no conscious direction by any mental factor, nor any adaptation nor readjustment. So that the only reason for there being in our world any forms of mental life higher than mere sensation is that there is a change to be wrought in the material world outside of us. This is expressed in other words by saying that the energy developed by the impingement of any force on our sensory system would again go right out from, or be immediately reflected by, the brain, if reflex action is to be regarded as mental action, or if reflex action were the only form of mental action. But the amount of energy admitted from the outside world through the gates of the senses, does not all issue immediately as reflex action. Some of this energy remains locked up in the higher brain centres and at any appropriate time may be let loose by purely mental causes,—that is, independently of whether there is energy entering at the same time through the gates of the senses or not. So it is evident that there has been here a transformation or *conversion* of physical, material energy into a form of energy which we shall call psychical energy, and that psychical energy is totally different from physical energy in appearance. That is, it may, like potential energy in matter, lie dormant for a long time, or appear to do so, and all of a sudden be changed into physical

energy just as from static electricity to dynamic in a flash of lightning, without that change being effected by any physical cause. Thus we have a stream of energy flowing in from the outer world to the psyche and either issuing at once from the psyche toward the world again, or stored in the psyche either for use at another time or for the purpose of accumulation. The ingoing stream is compensated for or balanced by an outgoing stream. The balance is rarely even. It is evident that a current if flowing only in one direction would be an utter absurdity, and this proves that the only object of the stream of energy entering the psyche from the outside world is that it may again be transformed by the activities of the psyche, in moulding the energy and reshaping it according to a mental or psychical or spiritual or cosmical plan. This plan is one which originates in the psychical realm and is imposed upon the material world. But to go into the question either of proving this or of showing in what way the transition between the purely psychical and the physical is effected would take us far out of our way and into metaphysical spheres which are less interesting and profitable. The facts to be clearly understood are that there is a stream of energy going in both directions, to and from the psyche, and that the one going from the psyche is subject to great variations.



Now, it is of greatest importance in our present consideration to keep clearly before us the fact that the object of education is to produce an effect, and to train our children to produce an effect, not on themselves but on the outer world, not a planless effect which "marks the earth with ruin," but an effect which shall be in agreement with the plan above mentioned. This plan, though it originates in the psychical realm, does not come from one man's mind completely formed, like Minerva from the head of Jupiter, but from the minds of many men, all of them constituting a social unit and working together for the accomplishment of a certain definite though unconscious purpose.

A very insidious fallacy in educational theory and a deplorable defect in educational practice is caused by a failure to realise exactly this point. From some of the implications of the principle that what must be done in education is to develop the child's mind and body separately (*mens sana in corpore sano*) as if they could be separately developed and that *mens* could be put into the body when it got *sana* enough or could be taken out of the body for sanitation and returned to the body at the end of the school day. But it should be carefully borne in mind that what we are educating for is to develop in the child an ability to effect, according to a plan, changes upon the world

of reality outside of him, and not to make any change in himself the primary aim. The only thing that is going to make Johnny a good boy or a different boy is the changes which Johnny has, according to a plan, created in his own surroundings.

This definitely cuts out all phantasying, for while phantasying is a form of psychic activity, it has for its object the psyche itself on which all its effects are produced. It may be remarked here that there is a kind of mental activity which is productive in that it causes an effect on reality,—postponed, to be sure, or transposed, as when a novelist writes his story for the subsequent amusement of mankind, or when an accountant is auditing the books of a big business house; and it may be said that in teaching English as it is taught today in the schools we are, if not making him productive at the present time, preparing him to be productive at a future time. So we teach him Latin, both with the purpose of subjecting his unconscious cravings to direction and to furnish his mind with material which he will use at a later time. The same remark applies to mathematics above the simple operations of arithmetic. The question of the formative value is one much discussed, and that of the mental furniture is not yet satisfactorily solved; for the postponement of the time when the individual shall be pro-

ductive is to a later and later date as the years go on.

Mention has already been made of the book *Die Psychanalytische Methode* by Oscar Pfister,\* which is devoted to the application of the psycho-analytic procedure to the problems of education. There is no other book dealing directly with this subject in English. It is also quite out of the question to give anything like a thorough treatment of even a single phase of the subject in a chapter in a general review of so large a topic as I have attempted to deal with in the present volume.

There are, however, a number of general considerations which no one having anything to do with education can afford to ignore. The first and most important fact that should be recognised by teachers and others interested in education is the unconscious resistance on the part of the pupil to everything that the teacher represents. This resistance may be coexistent with the most polite acquiescence, the result of a strong home training, and with the most excellent ability,—both of which, to be sure, make the friction between pupil and teacher less,—but both of these qualities are quite independent of the natural unconscious resistance to the authority of the teacher. The necessity for the outward show of authority is of

\* Leipzig and Berlin, 1913, viii + 512 pp. Trans. by Payne, 1917.

course greater in schools where the classes are large, and where for that reason there seems to be less opportunity for elasticity, and where the authority of the teacher is correspondingly exaggerated. In smaller schools where more of the teacher's attention is secured for each pupil, there is still found a great proportion of the authority element in spite of the possibly stronger feeling of *camaraderie* between teachers and pupils. Indeed, it is one of the compensations of the ambivalence of the educational situation that some smaller schools, in order to defend themselves against a supposed laxity in the performance of their functions, stiffen their curriculum and increase their paternalistic authority for the purpose of raising their standard of scholarship.

Now, this paternalistic trend of education necessarily proceeds from the view of education as a transmitting of the experience of the race to the individual. It is implied that the teacher has a better and wider experience than the pupil and that his object is to make the pupil see that it will be better for him to avail himself of this accumulated knowledge, for the uplift of the race. Right here the teacher is faced with the unconscious resistance of the pupil in the fact that the pupil's Unconscious, seeking always for a means of increasing his sense of superiority, so as to remove the painful feeling of inferiority which is

the cause of all fables, is sure that at bottom it knows better than the teacher, better than the father, better in fact than all the world, when it sets itself up as an authority. The school, the teachers and the work are to the Unconscious of the child of any age barriers set up between it and the following of its own bent, which as we have seen is for phantastic as opposed to directed thinking.

### B. *The Father-Image*

The school has for a long time been looked at as *in loco parentis*, or as taking, for the time during which the child is in school, the place of the parent. As the vast majority of teachers in this country are women, it might be supposed that the parent represented by the school is the mother. A little reflection, however, will show that this is a mistake. The unmarried women suited by nature for successful class management in large schools are usually those who show to some extent an overweighting of the masculine end of their bisexuality. In order to deliver their message, which is essentially a message of masculine to feminine, they inevitably though unconsciously themselves assume at least a modicum of the masculine element of authority.

It is necessary here to recall what has been found by psychoanalysis concerning the father-

image. To the Unconscious of the child, school and all it represents, no matter how sweetly the work is sugar-coated with the different "activities,"—athletic, literary, dramatic, etc.,—is a father-image. Every unconscious trend of the adolescent human (and remember how many of us are ourselves, in our Unconscious, merely adolescent and not adult) revolts, because it is infantile and archaic, from any restrictions upon the natural expression of its cravings. And the school is not only a representative of society, like the endopsychic censor, and of the restrictions of society upon the free play of the manifestation of the child's unconscious craving, but is in most cases a more highly organised system than society itself. Nowhere do restrictions bristle more threateningly than in school. This is particularly true of large schools where much red tape has to be unwound.

It is inevitable, however, that this should be so. The child cannot be left to follow its own phantasies, which would lead it deeper and deeper into introversion. The boy and the girl must be taken, as few parents take them, and impressed with the difference between the pleasure-pain principle and the reality principle. That is the great, we might almost say the only, task of the teacher,—to make a man out of a boy, to make a woman out of a girl. There must needs be a sacrifice of all that the child unconsciously holds dear. All

its regressive, autistic tendencies must be combated on every hand, and it must be led gently and continuously to an appreciation of the value of directed thinking.

Pfister's words (p. 466) are so apposite here that I must quote him at some length:

“The teacher very often is for the pupil a father-surrogate. And yet if he shows more traits that recall the mother, he will be identified with her. The pupil therefore transfers to the representative of the parents the feelings belonging to the one or the other of them. If he hates his father, the same hard feeling will be shown toward the teacher who resembles him, while possibly another instructor receives the love felt for the mother. The transposition is very clear in pathological cases,—for example, in serious cases of terror.

“Therefore the teacher may be assured that he enters into the inheritance of his pupil's father, or may even figure as contrast-surrogate. If he acts accordingly, he is spared much unnecessary discipline and other unpleasantness. He does good to the pupil, too. In the teacher the young neurotic wishes to subdue the father. He does not see that he ought to learn for his own sake, he thinks of his mentor, and to his own harm he gives himself up to the father-complex.

“If then the teacher gives way to anger, the pupil has gratified the evil pleasure of his Unconscious. Also the other errors in instruction, which the pupil discovers with shrewd ingenuity, are evoked in great part from the Unconscious of the teacher.

“There are many teachers who wish to identify themselves with their fathers or to outdo them, and who have chosen this calling for that reason.\* It is evident that they find themselves in a sad position. There are excellently endowed teachers who commit one educational mistake after another, treat the pupils in a completely mistaken way, and get lamentable results, because they labour under a negative father-complex. One of our best analysts tells of a patient who as teacher identified himself with his father, who was an over-energetic army officer, and as a clergyman with his mild-mannered mother. This man acted toward his pupils with the same sternness that he had perceived in his father, and later toward his parishioners with an almost feminine gentleness. The mistakes of the class mirror much more clearly the complexes of their teacher, than their lack of training reflects the repressions and fixations of their parents. If we wish to reform edu-

\* Maeder tells of a neurotic teacher who constantly phantasied himself as an animal tamer or as a field marshal warring against an army. He would gladly have been a soldier. Poor pupils!



cation, I know of no better means to that end than instructing the teachers in psychoanalysis. Whenever I have had the pleasure of analysing my colleagues I have observed a shock at the revelation of many mistakes in instruction that had been made under the influence of their complexes.

“This spiritual purification is the more important as the complexes of the teacher and the pupils act as magnets to each other. If we are unaware of our own inner entanglements, we probably act the unconscious coypist, and we satisfy our ambition, but we only act a part before the pupil and hardly perceive his highest interests.

“The more fundamentally we look through the pupil the more interesting he becomes to us. And the more deeply he feels himself seen through by us the more influence we gain with him. He will then no longer attempt, by means of unconsciously produced headaches, to avoid complying with even necessary requests, and, by means of unconsciously arranged sufferings to evoke our sympathy, make himself out to be a sacrifice to over-exertion when he is lazy.

“If the teacher is freed from the odium of an unloved father, and becomes an approved father-surrogate, so again in his turn he will employ this relation for the purpose of leading the pupil to

the real task of life, the free self-determination. Why should not a man teacher allow himself to be admired just a little by young girls who have to turn somewhere with their feelings? Only the schoolgirls must gain the sympathy of the teacher by means of efficient work. Against hysterical infatuation, which I am wont to speak of ironically as psychic sugar sickness, one must take a quiet stand and gently decline. Morally questionable pupils must be treated with great circumspection, so that in realising a wish they do not reproach the teacher with improper attentions.\*

“It is certain that psychoanalysis essentially furthers the theory of education in producing a proper affective basis for real study. It often happens that an aversion to a certain subject or to several of them can be removed by analysis. One boy was not able to learn mathematics and languages because his father kept insisting that he should study them, but in natural science and manual training, which in his case were associated with his mother, he did excellent work. In uncovering the father-complex, psychoanalysis en-

\*In the morally defective it is likely to happen that they accuse the psychoanalyst of immoral purposes and even actions. This happens not alone in psychoanalytic practice. Before now immoral or hysterical girls have put guiltless men teachers in jail. Only it appears that with exact knowledge of the transference and its proper treatment the analytic method is in this respect much less dangerous than any other.

listed the excellent abilities of the boy in the interest of the formerly hated subjects."

The antagonism between teacher and pupil is a natural one resting on and being caused not only by the unconscious element in the pupil but also by that of the teacher. If the pupil can get the teacher by the ears, whether done coarsely, as in the hoarse voice of an uncivilised street arab in the schools of a great city, or gently and with refined elegance of language in some girls' boarding school, it is a pulling over of the teacher by the child to the child's thought material. Actually there ought to be enough mental material at the disposal of the teacher to weigh so much both in the teacher's estimation and in the pupil's that no room could be found for any antagonism. Disorder in a schoolroom is always the indication of a vacuum being filled. There is generally a vacuum in the minds of most pupils which needs filling in the right way. It is impossible for the child to fill it properly in a schoolroom except with ideas directed by the teacher. If the teacher is full of unanalysed complexes it will be much easier for the pupil to throw him off the track. This is especially true of the power-complex which is most likely to be found in the teacher, for the petty power exercised in the schoolroom must, as Pfister suggests, furnish an unconscious attraction to

many persons, leading them to adopt this calling, just as the vocation of locomotive engineer, fireman or policeman furnishes an attraction to children of a much younger age.

### *C. The Superiority Feeling*

The Unconscious of the pupil, always looking out for a chance to get its satisfaction from a sense of power, instinctively tries it out on any teacher that is either new to the school or new to the pupil. It seems as if no work was to be done for a new teacher until a trial of strength was had between the Unconscious of the teacher and those of the pupils. There arise in this connection some very painful scenes in which the teacher and the pupil are really making love to each other, but in archaic modes. The view of the matter which psychoanalysis forces upon us may be illustrated by an analysis of the situation in which for some form of classroom disorder a pupil has become offensive to the teacher. The unsocial nature of the pupil's overt acts is rarely brought home to him. He is probably told repeatedly that while he is making noises, or even while he is merely inattentive, he is impeding the work of the school. But while he may verbally admit it, he is at heart unconvinced, for what does his Unconscious, which, by hypothesis, is the power under

whose control the major portion of his personality is operating, care for the work of the school? The sense of power which must constantly be fed in him by all his surroundings, in order to satisfy his unconscious craving, is supported by *any* knowledge on his part which is not shared by the teacher. If he, in the battle of knowledge which rages in so many schools, can rest assured that he knows something that the teacher does not know, his feeling of superiority is satisfied. This accounts for a goodly proportion of classroom disorder, including mysterious noises of uncertain origin, as well as an unnecessary loudness of noises that, while inevitable where there are thirty or forty persons in an uncarpeted, undraped room, is hidden under the possibility of being an accident. The pupil making this minor disturbance knows who made it. So do several other pupils. Therefore they know something that the teacher does not know. If the teacher is not above the childish state of mind, there is a battle waged by the teacher and pupil on a very low level,—that is, the level of the child's infantility, expressed in this one trait of thirst for power, regardless of what that power is.

Another form of knowledge in which the pupil is the superior of the teacher is the external facts of the pupil's home conditions. A very different

attitude of the pupil has been observed after the teacher has asked the pupil who his father is, and what is his business, how many brothers and sisters he has, etc., or any number of personal details, without the slightest reference to the form of disorder which may have caused the teacher's attention to be specially directed toward this pupil. Often too the work improves at once. It might be said that if the teacher by this means takes away the superiority of the pupil in this particular, he is also descending to a level on which any battle of knowledge is waged. But the knowledge of who made a certain noise in the schoolroom is not comparable with the knowledge of the social status of the pupil in value for multiplying the social relations between the teacher and the pupil, and there is a very different effect produced. It may be said in general that the pupil unconsciously realises the difference between the teacher's knowing his subject, and his object, namely the pupil, and acts accordingly. The pupil unconsciously knows when the teacher does not know *him*, and also that it is the teacher's duty to know him, and how to handle him. Even the unconscious realisation on the part of the pupil that the teacher is defective in that one particular is a cause of the pupil's feeling of superiority, which as we have seen is so great a necessity to his satisfactions from the infantile point of view, which satisfac-

tions he is constrained by his Unconscious to get at any cost.

Connected with all this is also the child's natural tendency toward exhibitionism. Just as we have seen in the account of the development of the individual psyche that one of the characteristics of the infant was to gain pleasure from the stimulation of the cutaneous erogenous zones, by running around unclothed, so the descendant of that desire to show off (and its converse, to peep) is the wish—unconscious, to be sure—to show off before schoolmates and teacher. And the trait which if developed far enough is to make an adult of the child,—namely, the wish to effect changes not upon himself but upon the outside world,—is sometimes arrested at the point where his outside world is constituted mainly by persons on whom it is very easy to make some sort of effect. The Unconscious of the child does not care what the effect is. It cares only to feel the results of its actions on some other person. Hence it teases its companions, because the effect of that teasing, whether pleasant or unpleasant to the person teased, are *its* effects, produced by *its* efforts, and gratify *its* wish for power. In irritating the teacher, therefore, the child is unconsciously expressing its wish for control and power over the external world which later is perhaps to consist not solely of persons but of things. It will be

well, therefore, to analyse the situation where the pupil has succeeded in irritating the teacher. There are loud-voiced teachers in every school, their voices unmistakably showing their irritation. So I shall not be very wide of the mark if I point out to these and others how this matter of irritation is regarded by psychoanalysis.

#### D. "*He Irritates Me*"

The words "He irritates me" or "He arouses my antipathy" are equivalent to "He excites my Unconscious." These words may be imagined as either spoken or thought by either a male or a female teacher, and "He" may stand for "She" in either case. Now because there is in the Unconscious only one kind of excitement,—viz.: sexual excitement,—the proposition is equivalent to "He sexually excites my Unconscious." The struggle between the archaic Unconscious and the modern social conscious life is such that this antagonism implied in the conscious repugnance and the unconscious attraction is quite comprehensible. The verbal expression "He irritates me" is the external manifestation of a psychic state in which there is a transference, positive or negative matters little, for the positive unconscious transference is usually compensated for by a negative conscious affection, and *vice versa*. The significant



feature of the situation is that if I am irritated by any person or thing, my irritation shows that the person or thing is occupying my thoughts too much. My thoughts ought to be completely occupied with matters which by their importance preclude the possibility of being disturbed by any fortuitous circumstance. In other words, there exists in the mind a group of thoughts (representations) having an unpleasant affective tone, where there ought either to be affective indifference or a pleasant affective tone, this requirement for mental wholesomeness depending on whether the pleasure-pain principle or the reality principle is given the preference. Thus any irritation on the part of the teacher marks him at once as being on a lower level of development than is desirable in one who is supposed to be able to raise others to a higher level of social development. It should not be forgotten, either, that the Unconscious of the irritating child is making every attempt in its power to produce *any* effect upon the teacher, no matter what that effect may be. The child, of course, does not know this, and his ignorance of it but makes him the more subject to its control.

On the theory that avoidance of pain and the seeking of pleasure is the greatest desideratum in our plan of life, it would be necessary to replace the thought "He irritates me" with some other

thought such as "But he [that is, some other he], or it, gratifies me." This is because gratifying thoughts—i.e. those containing pleasure elements, and therefore constructive and anabolic because pleasure-giving—should predominate in the mind of any person, and will predominate in the person who is best to perform his work in the world. This is to be taken in connection with the fact that the psyche, in states of mind that are gratifying, is united, while in states of mind containing an unpleasant factor it is disunited and distracted, at variance with itself and the scene of a conflict in which part of the psyche is at war with the other part. So that even on the comparatively low plane of the pleasure-pain principle the feeling that he irritates me is a feeling that should at once be replaced by another of opposite affective tone. The fact is that the thoroughly analysed individual ought not to be irritated at anything, and for two reasons. The first is that he should realise that being irritated at anything shows that he is too much interested in that thing, and second he should know that the irritation is not a quality of the object itself that irritates him. Inanimate objects, of course everybody will admit, are not to blame for anything; and when he realises that animate objects, men, women, children and animals, do what they do for the same reasons that motivate his own acts, he

cannot consistently blame them for anything they do. He is, besides, to remember that his clear obligation is to adapt himself to his environment, whatever it is. In this case he is not to do that which his own Unconscious would naturally lead him to do,—namely, to get rid of the irritating animate or inanimate object as soon as possible or to devise means of ignoring its existence. This would be but introverting and trying to get from himself the satisfaction which rightly he ought to get from the external world. He is, on the other hand, to get rid as soon as possible of the irritation itself, by rearranging the relations between himself and the irritating object, so that he can continue with his appointed or his desired work with the greatest possible efficiency.

If the situation “He irritates me” is considered from the other point of view,—namely, that of the reality principle,—the affects will have to be ruled out entirely, on the ground that the person acting entirely on the reality principle is indifferent to all emotions that are connected with his activities.

“*He irritates me*” is not literally true because the affects characterising that state of mind called irritation originate and go through their full course of development in the Unconscious of the irritated person. All affects are reactions of the Unconscious to the stimuli streaming in from

the environment. Whether these affects are pleasant or unpleasant, constructive or destructive in their physiological effect, depends not at all upon any quality inherent in the stimuli themselves, but on a combination of qualities which are innate in the psyche. To the pure all things are pure, and to the young all adventures, even mishaps, are fun. The misplacement of a dollar is accompanied by one affect in the poor man, by another in the rich man (not the miser, for the miser is a poor man in the bestowal of money). So that to say "He irritates me" or "He arouses my antipathy" is another way, a blind, illogical way, of saying: "I cause myself unpleasant emotions because of his conduct." In putting this proposition in the simple active transitive form, we are making a misstatement. *He* is not doing the irritating. All the irritating that occurs is being done by my reaction to him. It is all my act, not his. How then shall we take teasing, which looks on the face of it exactly like voluntary purposive attempts at irritating, designed by the perpetrator as a means to hurt or annoy me? There are several ways of looking at this. The first and most obvious way is to see that his attentions to me are caused by his undue interest in me,—an interest which may, by the proper methods, at once be turned into actions with pleasant results,—or that, in the case of children teasing each other, it

is merely a matter of natural Sadism or possibly exhibitionism.

Another way is to realise that his Unconscious, like mine, is misleading him as it does me. That implies that if he really understood what he was doing, he would immediately change and do something else, and that if he is *incapable* of understanding what he is doing he is completely insane and irresponsible. This is not the case in the majority of instances, as we know. We do not live in close touch with such people, as a general rule. In one way I should be flattered at the attention I am receiving. Many people are. They would much rather be teased than completely ignored, and as for the other thing,—being openly made love to,—that is accompanied by too much dynamics for the thing to be completely acceptable. There is aggression even in love. The central point of the whole consideration is the bare fact that those thoughts and not others occupy his mind. Like all other thoughts, they have their source in the Unconscious, and for anyone to be occupied with a certain line of thoughts involving the affects of another person is a kind of autistic or undirected thinking, which it is the object of society and its instrument, education, as much as possible to do away with. It is to be noted here what becomes of the person who thinks he is being wronged, i.e. irritated, by all men. He becomes

a paranoiac if the suspicion is consistently carried on too far. The difference between paranoia and suspiciousness is one of degree only. All suppositions that we are the object of hatred by many persons are essentially paranoiac. For they show a wrong attitude toward reality, or that part of it constituted by our fellow-men. True rationality laughs at the supposition that there is a concerted devotion to the cause of injuring one person, but that is exactly what is at the base of the paranoiac delusions.

So, then, the question arises as to what should be the attitude of the teacher in any circumstances that he may find irritating. Of course the readiest expedient is to conceal the irritation. That only drugs the symptom, it does not cure the disease. The only cure is a complete analysis of the mental elements entering into the situation. This is inevitably different in different persons, according to their development along the line which goes from infantility to adulthood, as briefly sketched in the chapter on the development of the individual psyche. It is possible that there may be some cases in which the mental constitution of the child plays a great part in the situation, as, for instance, if the child is naturally a nervous case and below the normal in the psychical development indicated above. But the chances are that the trouble lies only with the teacher.

The expedient of concealing the irritation is a very poor one, too, because it almost never works. There are too many signs of irritation unconsciously displayed by the teacher which the Unconscious of the pupil is only too eagerly watching for, because they give it a very solid satisfaction. We have here as everywhere both unconscious systems working, that of the teacher and that of the pupil. The results of the unconscious observation of the teacher by the pupil are unknown to the teacher, and of course the results of the teacher's unconscious attitude toward the pupil are unknown by the pupil. The duty of the teacher in this case is the same as the duty of all humans in all the situations in which they find themselves in their daily life, which is to bring into consciousness the elements of their unconscious life, and, as we saw in the chapter on the cure of diseases, to work off the emotions connected with the experience which has taken on an unpleasant affect, and thus to remove not only the unpleasant affect but the chances that possibly this unpleasant affect may become subject to conversion,—that is, that the energy contained in it may discharge itself upon the physical organism of the person thus disturbed. Of course it is possible that the mental state of the teacher contains complexes which cannot be brought into consciousness unaided. In that case the teacher

will need a complete analysis by a trained analyst in order to discover what are the real causes at work in the Unconscious. But it is also possible that a little self-analysis, which is the only form available at present for the majority of persons, may throw some light upon the matter of some of the schoolroom troubles which have been here discussed. By studying his dreams, his mistakes in spelling, reading, writing, speaking, and his symptomatic actions, trivial (?) mannerisms, habits of doing even the most commonplace things, he may be able to place himself where he belongs on the scale of development of the psyche and take upward steps. The chances are against the average mortal's doing this unaided, because the results of such measuring of self on the scale of psychical development are so excruciatingly humiliating. Such a mental inventory is so opposed to the inclinations of his own Unconscious that it throws in the way of the accountant every possible obstruction. First of all it will make him forget to do it at the proper time. He may have difficulty in remembering his dreams. It will constantly occur to him that the whole proceeding is bosh, anyway. Arguments against psychoanalysis will accumulate in his fore-conscious and will urge him to make a more profitable use of his time, etc.



E. *Memory Work*

The concrete problems of education are so numerous and the light afforded them by the psychoanalytic viewpoint is so great and so un-failing that it would be impossible in a single chapter to do more than glance at a few of them. One of the most important considerations of educational theory is the relation of memory work to work that employs the reasoning faculty. It will be seen that if the distinction between directed and undirected thinking is applied here we shall find that while memory work appears at first as a case of directed thinking, it really contains elements of the undirected kind in such proportions that it almost completely vitiates it as an educational method. It *seems* to belong to the directed kind of thinking, inasmuch as it requires the following of a direction on the part of the pupil. He must subject his mind to the constraint of following the lead of some other whose words he is memorising. So far so good. But while the act of memorising is a submission on the part of the Unconscious to the dictation of the other person and in that sense fulfils one of the requirements of social activity, the reproduction of the piece that is memorised falls almost wholly in the sphere of undirected thinking. The pupil who is reciting is to a great extent listening to the words of the Un-

conscious. We must remember that it is comparatively easy for young persons to commit to memory, and after they have done so the process of reproducing it is easier still and requires nothing of the creative or the judgment-forming activity which is necessary in the simplest forms of classification. In the act of reciting from memory the pupil is as it were borne onward by the unconscious power from within and is not using the faculty of directed thinking except in the most attenuated form. A piece once learned by heart needs no further effort expended upon it. The form of mentality employed in reciting it even for the first time is akin with all kinds of droning monotony. The memorised piece, like all things that have crystallised into a fixed form, is to all intents and purposes dead and as useless for the real constructive work of the psyche as the monuments of a graveyard. All the mental work that could be done on it was done when the piece was memorised.

In mentioning the droning monotony characterising the mentality of pupils who are reciting from memory I wish also to call attention to the fact that it is very hard to get any young person to put very much expression into any piece memorised,—first, because the expressiveness is a matter of experience with the world, of which the young people have not very much, and second, because

it requires a great amount of mental effort to learn the means of dramatic expression, and mental activity is not characteristic of the infantile. So the recitation becomes a dreamy affair in which the auditor notices at once that the mind of the child is in some other place than the ideal place represented by the piece being recited. If these remarks apply to dramatic recitations they apply with all the more force to the brief efforts necessary to remember a theorem or a sentence in a foreign language. So that on both counts psychoanalysis furnishes a very definite reason why memory work is a very inferior method of developing the psyche. It does not subject the mind to the requirements of directed thinking, but on the contrary gives a free rein to the undirected variety, or phantasying. For the piece once memorised becomes a variety of automatic action, and all that is necessary is to touch off the first link in the chain and the whole thing repeats itself. Its becoming automatic removes it at once from the sphere of things which have to be reasoned about, that is, to be compared with other things. And we have seen in a previous chapter that the fundamental condition of reasoning is classification or reasoning by analogy, from which we derive even the propositions which form the major and minor premises of formal logic. In memory work there is no such process of com-

parison and classification, but instead of that a continuous and more or less monotonous series of words, which by their very monotony furnish the greatest inducement to the mind to relapse into the condition of phantasying. I think all will agree with me in this when it is remembered how very insecure are the assurances that the child is supplementing with the images of his own imagination the matter that is memorised. If we were sure that the child got the same ideas out of a given formula of words that the teacher, with his complementing experience, does, it would be a different matter. Even if he did, there would still remain the question as to whether he was not merely phantasying with the images of the thought of the memorised passage. All forms of monotonous amusement,—beating of a drum or whistling or humming or some kinds of singing,—are a species of self-hypnotisation in which an activity is carried on until it reaches a maximum amount of gratification for that kind of activity. Its chief characteristic is that the satisfaction is of the solitary or asocial sort. In carrying on a monotonous activity, either mental or physical, the psyche is drawn into itself and the satisfactions are all subjective. This is very manifest in recitations of any great length. There is not one chance in a hundred that the auditors are deriving anything like the satisfaction out of it that the speaker

is. And the remark holds true of shorter memory gems in a smaller degree. No amount of paradigms learned by heart ever contributed an iota to the understanding of a Greek drama or a Latin epic.

Any teacher putting too much emphasis on memory work is himself taking refuge in his own infantility. For the activity of the teacher in testing a pupil for his ability to remember is one of the least productive activities, not to mention that native retentiveness is in the long run pretty nearly equal, and so does not need testing. We all know that a teacher should not merely "hear lessons." He can do nothing else except hear lessons if he will not study the pupil's point of view with the purpose of getting the pupil to take a different point of view. Every step of progress presents new points of view and conversely every new angle from which we see a thing shows a progress, or a movement of some extent. Those who have no new views are those who stay immovable and undeveloped. But the new point of view is a reclassification, or at least is based on a reclassification, of old materials. We get our inspiring view of distant valley and ocean by means of moving up the side of the mountain. But we may move down? Yes, of course; but the type of action is totally different. In going down we are working only to keep our-

selves from falling, a mode of describing even ordinary walking on the level. All education is a sort of resymbolisation of the kind mentioned in the chapter on Therapy. If we need a resymbolisation in order to enable the psyche to cure some of the physical diseases, we similarly need to cause a resymbolisation in the pupil's mind in order to enable him to rid himself of his infantility.

If the resistance against school as a father-image should be removed at the very beginning of the child's education, it would not operate as it does now to make real education of the emotions and the will an utter impossibility. But those instincts of the child which are at variance with the aims of evolving social organism are most strongly repressed at the outset of the child's school experience, and indeed by the most authoritative and paternalistic methods. In controlling the young child with authority, and in forcing him to conform with certain arbitrary rules, we crush in the bud what later we most desire to develop,—namely, an independence of thought and a self-conscious adaptation to the needs of society.

It is necessary only to realise that the father or the father-surrogate represents not only restraints but protection, not only roughness but warmth, to realise that the attitude of the child

to the father-image is a composite one. He represents the restriction, yet he is glad to repose in the absence of responsibility which an authoritative direction of his activities will give. The attitude of society toward the child is exactly the reverse of what educational practice would seem to indicate. Society wishes the child to accept cheerfully the necessary restrictions and to take as much responsibility as he can manage. Society represents a force in opposition to the force of psychical gravitation mentioned above. Society continually calls the child, the human individual of any age, forward and upward and outward; the psychic law of gravitation is continuously pulling the human of any stage of development backward, downward and inward.

Now, the school as at present constituted does not so much develop the independence as the dependence of the child. We confine him in such a manner as to make him think his confinement is the main part of his education, and not his liberation. Just as it is an art to arrange the voices of a harmony in such a way that while pleasing the ear they may not break loose from any of the restrictions of polyphonic composition, and yet that while not leaving their conventionally appointed path they may still please the ear, so it is an art of the highest type, the art of conduct, to arrange the acts of a harmonious day

in such relations that they may show the greatest variety with the least giving up of restraint. We have certain limitations imposed upon us first by *nature*, such as that we cannot be in two places at once, secondly by *society*, such as that we cannot be two persons at once. But outside these limits we are to express our individuality as freely, as abundantly as we can.

But in modern education of the European-American type (hyphenated education) we are accentuating only the restraint, only the father-image elements, which spell negation for the pupil. The constituents of the father-image as seen by the pupil in the school are generally only deterrent of action and progression. Even the formulations of various kinds which he has to learn by heart are from one point of view to be considered as a release from the necessity of forming these generalisations himself. Already worded principles are what he wants. They give him the only satisfaction he gets from authority, —a freedom from responsibility in this case consisting of having the general principles observed for him, and an authority which, at the outset of his education, paralyses forever his ability to think for himself. Much rather should we act toward him with the same expectation that Agassiz had of his pupil to whom he gave a fish to study, with not the slightest inkling of what



he was required to find out about it. We should hold from the child the general principles for the purpose of making him wrest them from things himself.

### F. *Abstract Thinking*

The psychoanalytic concept of the Unconscious, when applied to statements like the following, illustrates how wonderfully the newer psychology illuminates educational problems. "It is difficult for the average person to do much abstract and sustained thinking. There is apparently an inertia of mind to be overcome in order to do real thinking. The mind becomes habituated to acting in certain fixed channels. This is rendered more probable on account of stereotyped language forms. We sometimes think we are expressing ideas when we are using only the symbols.\*

The uncertainty expressed in this passage is replaced in the psychoanalytic method by definite statements of results. We know now just why it is so difficult for the average person to do much abstract and sustained thinking. It is because it is directed thinking, as contrasted with phantasying, and consequently runs counter to the psychic gravitation, to the wishes of the unconscious Titan. This hypothesis of the uncon-

\* Bolton, F. E.: *Principles of Education*, p. 595.

scious wish, which must be gratified at any cost, clearly explains why there is "apparently an inertia" "to be overcome in order to do real thinking." Real thinking, being directed thinking, requires a total sacrifice, for the time being, of all sensuous wishing, which is the tendency of the great percentage of our psyche. Against such a current it is of course difficult to make any headway.

To be sure, the mind "becomes habituated to acting in certain fixed channels" and we know from psychoanalysis just what those channels are and why the mind becomes thus habituated. The psyche which, since its inception, has been wishing for sense gratifications sees in directed thinking all its food taken away from it, "abstracted" by abstract thinking. Is it surprising that, with such a weight, the minds of most people rise with much difficulty to thinking directed to a definite goal, which requires the abandonment of so much of the thought process (i.e., phantasying) that is natural to mankind?

As to the "stereotyped language forms," we see by the aid of psychoanalysis that many of the language forms themselves are but the expressions of wishes of former generations, which are inherited by succeeding generations, and are taken on because they fit in the present the same general cravings which they did in the past.

If we think we are "expressing ideas when we are using only the symbols" it is because we do not really know what the symbols represent. But psychoanalysis teaches us that a symbol is always the representative of the wish. In place of the crassest wishes are frequently substituted the most harmless symbols. Until we received the elucidations afforded by the newer psychology we did not understand these symbols. Now we know that every expression, whether of our own idea or others', is a symbol. As every human phenomenon is a more or less distorted, displaced, condensed or otherwise transformed symbol of the one primordial craving, it is most illuminating and advantageous to have revealed to us this essential unity in the sensational multiplicity of our daily life and language.

"Many people are so unused to thinking for themselves that they would be frightened at the appearance in consciousness of a thought really their own" (*Id.*, p. 591).

This represents the attitude of all persons in spite of the adjuration of philosophers to "Know thyself!" Thinking *for* oneself necessitates the prerequisite of knowing oneself. The first impulse with all of us, as we have seen in the section on the Œdipus Complex, is to be shocked at the revelation that the Œdipus complex is universal among mankind and is sublimated or over-

come in varying degrees by different people. We are frightened at the appearance in consciousness of thoughts really our own because the principal thoughts that are really our own are those connected with our own sexuality, and we fear to draw the logical conclusions from them. People are unused to thinking for themselves because all really constructive thought, when applied to themselves, confronts them with the necessity of the great sacrifice of giving up the undirected form of thinking and of admitting into their consciousness the facts of human fate. This does not mean that we have to keep the children constantly reminded of death, and enlarge upon its terrors, but we do have to get them gradually to give up the introversional regression toward the modes of thought which typify dissociation from the rest of society and dissociation between the different elements of their own natures, and get them by directed thinking, which is the only truly social thinking, to unite themselves with the activities of the world of humans about them, and by the sacrifice of a part of themselves to gain what is of far greater worth.

#### *G. Hate, Anger and Love*

Every physical incapacity *may* be caused by the defective mental action of the psyche. It is,

as it were, a conflict between a moral and an immoral tendency, or, at any rate, a tendency that runs counter to the accepted standard of ethics conventional at the time or place. I should not appropriate any valuable piece of property not my own, because someone has more right to it than I. Now if I think of doing so, it appears that the psyche becomes at once the scene of a battle between the forces that desire this valued possession and those that do not think it right to take it. If those that desire it are in the overwhelming majority, so that the disapproving voices are annihilated, the psyche goes on as a unit, after quelling the objectors and as a unit maintains its psychical and physical health. If, on the other hand, the forces opposing it are very much more powerful than those that desire it, the valuable piece of property is not taken and the psyche occupies itself with other and more productive objects. But if the forces opposing and those favouring the theft are more nearly matched, so that the struggle becomes more doubtful, then the detriment to the psyche and the harm to the body are much greater, because the struggle and the vacillation are longer, the discord is more protracted, and growth and development in the right way is stunted.

There is *something* wholesome, health-giving and pleasure-giving that may occupy the atten-

tion of *every* person *every* minute. That something is assuredly not angry or resentful feelings against the fancied insults or outrages of another person or persons. It is not destructive action. Angry thoughts are at bottom murderous thoughts. There is in every angry thought an approximation to the infantile, a regression, an element destructive of the fabric of society, which has been woven over or through the substratum of Titanic states of the psyche. An angry thought, in other words, symbolises destruction. It is fancifully projected upon our enemy, but it takes place in our own vitality. Our enemy frequently does not even know of its existence. Like the tiger shot in the side, that immediately bites the wound because the pain is there, we damage ourselves by hate. Anger and hate are symbols of destruction. When they occur in us we are partially and progressively destroyed. The image, visual or kinæsthetic, which we have of striking, killing or otherwise overcoming our enemy, we are conscious of, if we are a certain type of introspective psychologist. Otherwise we do not become conscious of it; but it is there and, not subject to conscious control, it stampedes at its own will, and we know of its results only if it breaks forth later in some deed, hateful, murderous or insane, or in some unhealthiness of body. I have a mental picture of brushing aside

my enemy, knocking him into the river or under a vehicle or off a precipice. This is a characteristic piece of infantile symbolism, it is the object created by me out of my own soul on which I can satisfy my desire for revenge. I thus live in a world of my own, closing my avenues of communication with the real world which is constituted by other people. My reality is the actions of other people and things. Now, having this mental picture of destruction in my mind's eye, and having in my emotional life this excitation connected with destruction of life, I cannot conceive but that this must be in some way mediated from the brain *via* the sympathetic nervous system to the purely vegetative tissues of the body and have a sort of catabolic result there.

✓ Possibly when we know more we may know just what one of our glands is made anæmic (or, figuratively speaking, withered) by exactly what violation of the law of society that we have committed. The cannibal does not receive physical detriment from eating human flesh, because he is not conscious of any discord between his act and the ideals of the social unit of which he is a part. The civilised human would be harmed, both physically and mentally, by a similar action only if he knew he had done it.

An act of my neighbour is apperceived by me as hostile. If untrained in spiritual things, I re-

sent it and take out upon myself through my images of destruction. Of these, generally, I am conscious only if psychologically trained in introspection. If I am not so trained, the images remain in the Unconscious as forces that run counter to the forward developing of the psyche. The images have the same results on the person who entertains them, gloats over them, rivets his attention upon them, as the imagined acts would themselves have, only more weakly in most of us, and more slowly. Whether the image evokes the emotion or *vice versa* seems to me to make no difference. Image and emotion are so very closely connected that they act as a unit, though it must be noted that the emotion is the more likely of the two to break through into consciousness, where indeed it may be associated with entirely different ideas from those which originally caused it.

The physical organism has been trained by millennia of evolution to react promptly to stimuli affecting its nutrition, self-preservation and reproduction. The act interpreted as hostile may be classified only roughly as: "I'll kill or be killed"; "I'll injure or be injured." Thousands of years of prompt reaction on similar lines must have welded together the image of the enemy and the fear of death. Now when the light of consciousness has begun to illuminate so much of



our psychic life, we repress our out-striking murderous acts and we enact the murder in our own souls. In the protoplasm of our brains, nervous systems, glands and other tissues—in short, in our body-and-soul combination—we act as killer and killed at one and the same time. The result is that something is killed in us by wrong feeling and thinking.

Partial death either of body or mind is no impossible conception. As a literal fact parts of our bodies die daily. Our epidermis, our nails, hair, perspiration and other excreta constitute a stream of animal tissue that, mostly dying before it leaves us, we pour forth each day with a feeling of rejuvenation. It is inconceivable that, in the emotional states of certain types, we do not destroy a subtle force, or the physical substratum or functional capacity of such force. "You fool!" says my enemy, and if I say "Villain!" my image of brushing him aside is the symbol of annihilation. Thankful should I be if I am conscious of it as a visual or kinæsthetic image and know enough to realise that if perpetuated or propagated by will, desire or attention on my part, it will, as a symbol, itself teem with destructive power and consume the heart that warms it.

All the remarks referring to hate and enmity may be made *mutatis mutandis* about love. Just

as the neighbour's act that was interpreted by me as hostile aroused in me a desire (grounded on an infantile satisfaction) to annihilate or remove the neighbour, so the act of another person interpreted by me as friendly naturally evokes the immediate response of a feeling that I wish to multiply him or bring him nearer. By multiply him I mean, of course, repeat my experiences of him. That feeling naturally arouses in me the feeling of nutrition, anabolism, propagation, etc., the act of receiving and welcoming him or his acts being a symbol of increase, development, growth. It is now conceivable that the number of those whom I am able to welcome is a measure of my own power. What I can digest is what I have the stomach for (guts). Squeamishness, on the contrary, is a symbol of weakness. The more power I have, the less I am moved by Fortune's buffets and rewards. Those persons who want to appear great-minded will either pretend to be able to endure much, or will after deeper thought gradually realise that there is no limit to human endurance, that there is a power in each and every one of us which will enable us to go any lengths in doing good works. It is only the fear of personal harm that steps in and acts destructively like hate. The necessity of fear as an element of hate will be evident when we remember that the symbol of hate is

destruction. I shall be destroyed if I do not destroy you. Some may reply that we who live in a civilised community do not have to face this alternative. The Unconscious, however, does not live in a civilised community. It is an archaism still revivifying for and in us the antediluvian ages.

This alternative necessarily implies fear of being destroyed; otherwise we should be just as curious and interested in making an experiment in personal destruction as we are in anything not involving our existence. So that we may truthfully say that we hate nothing we do not fear, or further that if we are afraid of nothing we shall like everything. If I am unusually fond of one thing, that supernormality is determined by my Unconscious. Whatever I take satisfaction out of, or pleasure in, is symbolic of my present psychic state. Certain likings or habits unquestionably symbolise the infantile, such as thumb-sucking. If in thumb-sucking the dissimilarities in the entire mental and physical complex are outweighed by the similarities; and if the externals, such as movements of lips, tongue and hands, are so important in comparison with the absence of nutrition as to overbalance even the injury to finger or thumb that is becoming misshapen or sore, it is quite likely that pipe-sucking or candy-sucking or tobacco-chewing will disregard even

more dissimilarities or emphasise even more similarities than thumb-sucking.

In examining the actions and habits that serve as symbols we shall soon come to the very justifiable conclusion that there is no manifestation of human existence that does not serve as a symbol of something other than what it seems itself to be.

We take satisfaction out of what we do, or we should not be doing it. If we did not take satisfaction out of it, if it did not fill our requirements or satisfy our desires, they would be different. There would occur to us the need of some other. That the need of some other satisfaction has not occurred to us is a proof that we are thoroughly satisfied with what we are doing. A reservoir holding one gallon has no empty space in it when it contains one gallon. A reservoir built to hold a hundred gallons is miserably empty if it contains only one gallon. Our capacity is measured by our dissatisfaction.

Let it not be thought that because there are many complainers and carping critics there are many dissatisfied persons. Complaining is in some people a form of expressing satisfaction. If that seems too paradoxical, it will certainly be admitted that fault-finding and complaining are forms of satisfaction. They are evidently the form selected by the complaining persons.

They symbolise, or represent in the adult, the crying of the infant, which has pleasure for him because he is exercising newly-found powers. The unconscious popular phrase for the pleasure derived from complaining is found in the saying, "She is enjoying poor health."

As all satisfactions and dissatisfactions are not expressed by words, which are only surrogates for actions, but only by the way we react upon our environment, we have a very clear indication of the exact status of character of any individual. For instance, an irritable person is ever on the alert to take offence because he is constantly afraid of being damaged. He has not much power, and fears to lose what he has. If he felt very rich in every kind of goods he would be careless of defence. If his resources are unlimited, he will always have more than enough for himself no matter how much may be taken from him.

## CHAPTER XIII

### CONCLUSION

WE have seen the Unconscious producing its effects in our mistakes of reading, writing and acting; that it prevents the occurrence to the mind of whatever is emotionally toned in an unpleasant way, so that even criminals will have their thought processes arrested for a measurably short time by any word that may call up their crimes. We have seen that the unconscious wish is ever active, steering our behaviour for good or bad every hour of our waking lives and supplying us with the material for our dreams at night. It also helps, when rightly controlled, in solving our problems for us, as we frequently find that though we may have given no conscious thought to certain questions, our minds are already made up on those points. We have seen that there stands in the way of the direct utterance of the literal wishes of the Unconscious a force called the psychic censor, representing the requirements of society, or that part of society in which we live, and that it succeeds in preventing the appearance of the crassest desires in our consciousness,

but that these desires, still alive in the Titan's world, succeed in gaining access to the world of consciousness by virtue of being disguised and appearing as symbols. We have seen that the symbols used by the Unconscious for the purpose of gaining admittance to our conscious thoughts are of the most varied nature. In fact, there is no mental state, there is no physical expression of a mental state, that is not a symbol, from the way we address a meeting to the way we cut our finger nails and the colour of neckties and other clothing that we wear. The symbol may be a turn of thought shown in the use of a bit of slang or a figure of speech, or it may be a hysteria, or a phobia or an eczema or a constipation or an attack of exophthalmic goitre. In psychoanalysis, which is the only means as yet discovered for penetrating for any distance into the depths of the Unconscious, we have a method by which, if it is rightly carried out, we may be relieved of a great deal of the worry which besets our modern urban existence, a method of understanding and therefore of better appreciating our fellows, of reading their hearts behind their actions, which makes the passing show have for all of us a deeper meaning and a greater interest, and finally we have, unless I am greatly mistaken, seen the cause why so much of modern scholastic education is so unsatisfactory, both to

the teacher and to the pupil, for with the knowledge that the Unconscious plays so great a part in behaviour of both instructor and instructed comes the realisation that it is an essentially hopeless task to try to do what we are now trying to do with the pupil. It is only when the newer psychology is communicated to the teacher that a real progress will be made in educating the children in schools, both elementary and secondary.

The material progress of the last century has been enormous. Space and time have both been triumphed over; but men's souls are as uneducated as they were thousands of years ago. So that we may say to ourselves, with a deeper meaning than ever has been possible:

*“For thou hast driven the foe without,  
See to the foe within.”*



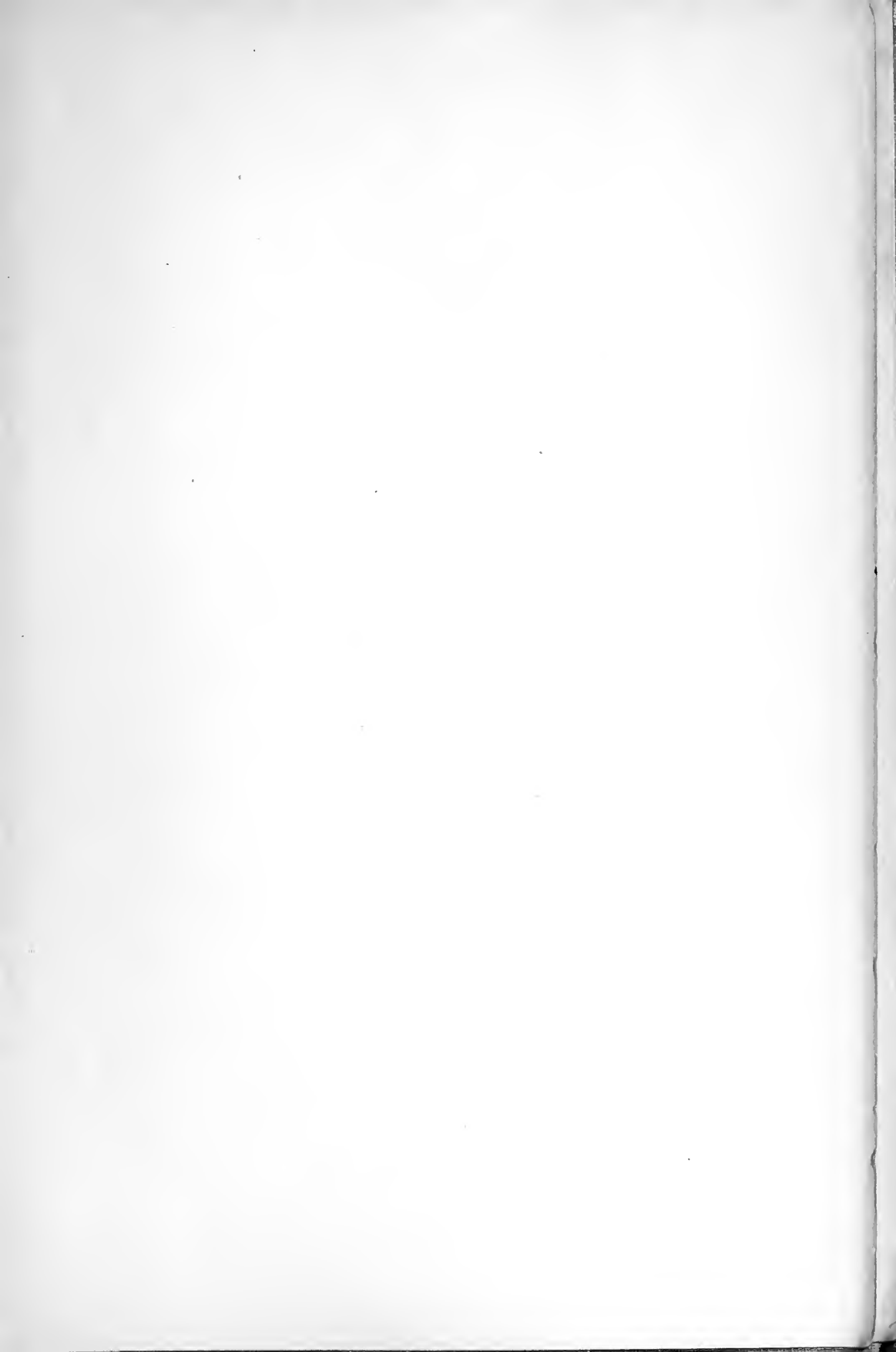
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